

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

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NEW SERIES
VOLUME XXXVII. No. 9

DR. A. J. AVEN

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Editor's Note: The following account of the life and death of Dr. A. J. Aven was written for the Clarion Ledger by Dr. D. M. Nelson, president of Mississippi College, at request of the family.

Dr. Algernon Jasper Aven, seer and sage of Mississippi College, has gone to his reward, and what a rich reward it is! His spirit left the earth at 1:00 p. m. Wednesday.

Dr. Aven was born in Grenada County, Mississippi, in the village of Graysport, on August 25, 1858, the son of Mr. and Mrs. Green Rogers Aven. Coming along during the dark and lean years of the Reconstruction, educational opportunities were very limited but his overmastering ambition and indomitable courage and will overcame all outward circumstances and in 1879 he entered the State University as a member of the freshman class. Four years later he was graduated from that institution with honors, delivering one of the commencement orations. While at the University he was a member of the Delta Psi fraternity. In 1889 he earned the degree of Master of Arts from the University of Mississippi and some twenty years later this same institution conferred upon him the degrees of Doctor of Laws. Dr. Aven was a called teacher. He served one year as principal of Cole's Creek Academy; four years as principal of the Winona Male Academy; and in 1889 good fortune brought him to Mississippi College. Here he wrought as Master Teacher for almost half a century. He not only taught Latin, he did more; he taught men. He not only taught by precept, he did the more effective thing; he taught by unfailing example. No student ever sat in his class any length of time without making the discovery that there was more to life than food and raiment.

While principal of the Academy at Winona, Dr. Aven met Miss Mary Bailey who became his life-long companion and his unfailing inspiration. Mrs. Aven by her culture, graces, ability and Christian optimism contributed much to the successes and achievements of her distinguished husband. Not only has she been an inspiration to Dr. Aven but her life has been a blessing and benediction to multitudes. For a score or more of years she has led the Baptist women of Mississippi to new heights in their great missionary enterprise. The union of Dr. and Mrs. Aven was blessed with a daughter, Anna Ward, who inherited many of the strong qualities of her illustrious parents. Miss Anna Ward graduated from Mississippi College with highest honors in the class of 1905. After her graduation she did 3 years graduate work at Bryn Mawr where she continued to win honors and distinguish herself as a student and scholar. She is now the wife of Congressman Will M. Whittington of Greenwood and the mother of three children, Mrs. Kenneth Davenport of New York, William Whittington, student at Princeton University, and Aven Whittington. In addition to his wife, daughter and grandchildren, Dr. Aven is survived by two sisters, Mrs. S. A. Wilkinson of Hattiesburg, and Mrs. W. W. Givhan of Schlater.

The name of Dr. Aven is indissolubly linked

with the history of Mississippi College. He served her longer than any other. He saw four of her seven presidents come and go. He also survived many faculties, remaining steadfast, wielding his great influence through forty-five years of adversity and prosperity, of storm and sunshine, refusing to leave the institution of his love and labor and finally having the satisfaction of seeing her after vicissitudes of fortune take her rightful place among the great schools of the South.

Dr. Aven was not only a great scholar, teacher, poet, orator, philosopher, he was more. He was a great Christian. For forty years he was Chairman of the Board of Deacons of his church and its leading and most faithful member. He had all the Christian virtues developed to a remarkable degree. None excelled him in patience, gentleness, tenderness, courtesy, honor, courage, and consecration. He was never known to betray a trust or to fail a friend. His like will not be seen again.

At the request of the president of Mississippi College, Dr. Aven's body lay in state from 10 a. m. to 2:00 p. m. Thursday in the Old Chapel which he loved so well. Funeral services were held at 3:00 o'clock on February 21st, with Dr. B. H. Lovelace, Dr. P. I. Lipsey, of Clinton, and Dr. E. J. Caswell of Greenwood, officiating.

Active pall bearers were: O. R. Johnson, W. B. Langston, John Epting, M. P. L. Berry, Robert Johnston, J. M. Lassiter, M. J. Landrum, all of Clinton, and Curtis Whittington of Greenwood.

Honorary pall bearers were: Dr. W. T. Lowrey, Dr. J. W. Provine, and Dr. D. M. Nelson, presidents of Mississippi College, under whom he served; members of the Board of Deacons, Drs. R. W. Hall, H. T. Ashford, A. G. Wilde, Ross Anderson and H. F. Garrison, Prof. P. H. Eager, Prof. J. M. Sharp; members of the faculty of Mississippi College, Dr. G. W. Riley, R. M. Taylor, Gov. A. H. Longino, T. M. Hederman, and A. K. Godbold.

Interment was in the Clinton Cemetery.

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NOTICE TO BONDHOLDERS

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Half of the December 1, 1934, interest on Baptist Education Commission bonds will be paid if the holders of the coupons will send them to the undersigned at Jackson, Mississippi.

R. B. Gunter, Corresponding Sec'y.
Baptist State Convention Board.

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PASTORAL CHANGES: F. W. Putney from Darlington, S. C., to Newport News, Va.; J. R. Jester resigns at Winston-Salem, N. C., to enter evangelistic work; B. F. Gehring goes to the Biltmore Church, Asheville.

Pastor J. E. Barnes had good services at Ocean Springs Sunday. He is preaching a series of sermons on "Some Assets of the Christian Life." In these are Faith, Prayer, The Holy Spirit, The Bible, etc.

Make the fathers and mothers drunk so the children can have schools to go to. And the more of them who drink, and the drunker they get, the more money for the schools. That is the logic of all the argument for the legalizing of liquor sales.

DR. A. J. AVEN
By The Editor

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A little past noon on Wednesday of last week Dr. Algernon Jasper Aven left his earthly house to enter the eternal mansions. He had been in declining health for some months, but had shown remarkable powers of recovery. He had not only taught for more than forty years in Mississippi College, but had shown lively interest in every department of the work of the kingdom.

The body lay in state in the historic chapel of Mississippi College, and then was removed to the church building where a crowded congregation paid loving testimony to their high esteem of him, people coming from many parts of the state. The service was conducted by Pastor B. H. Lovelace. Drs. D. M. Nelson of Mississippi College and E. J. Caswell of Greenwood led in prayer. Tribute was paid to him by the editor of the Record, a friend since youth.

This nobleman of God was born in the eastern part of Grenada County about 76 years ago. He was reared on the farm, and his ambition moved him to make the best preparation for life. He early showed the fine quality of leadership. When he had attended the preparatory schools adjacent to his home, he entered the University of Mississippi. His attendance here was interrupted by the necessity of securing means to finish his course, but he was persistent and completed his work at the University with the A.B. degree in 1884. Later he secured the degree of A.M. and some twenty years ago was given the honorary degree of LL.D. by his Alma Mater.

He chose the profession of teaching for which he was eminently qualified. He was superintendent of schools in Winona for a few years and then came to Mississippi College about 1889, where he has taught for 45 years. His is the longest period of service of anybody ever connected with the college. And more students have come under his influence than that of any other man in the college. Few people in Mississippi have ever equaled him in the number of those coming under their influence.

He was an exceptionally good teacher for the average student, in whose welfare he had the deepest interest. There are thousands today who thank God for what this good man did for them. He was more than a teacher. He was a friend to all and a father to those in need of help. Many souls have been led to Christ through his personal effort. Among them some of the most prominent and useful men in the South and elsewhere. He taught Latin during most of his connection with the college. But more than this, he taught the way of life.

He was a deacon in his church for forty years, and no church ever had one who served more faithfully. He was senior deacon and chairman of the board for many years. In revival meetings, it was his joy to work and pray for the saving of the lost. He was the soul of loyalty. And this went into every relationship. He was loyal to his Lord, to the church, to the college, to his pastors, to the college presidents, to his friends, and loyal and devoted to his family.

(Continued on page 2)

Sparks and Splinters

The Arkansas legislature must belong to the church which says its prayers after this fashion: "We have done the things we ought not to have done and left undone the things we ought to have done."

Pastor J. S. Deal gives the first Sunday to Bear Creek Church, the second to Bethlehem and Fentress, the third to Weir and New Zion and the fourth to Rome, all except the last in Choctaw County.

L. D. Posey, Baptist pastor in Jena, La., is preaching and conducting a Bible institute this week in Pelican, La., where Rev. E. J. Phares is pastor. Following the first Sunday in March, brother Posey will do the same kind of work in Neshoba County, Mississippi, with Rev. L. T. Grantham of Philadelphia, Miss.

Pastor F. H. Miller has been at Mashulaville since leaving Mississippi College in 1927, and has taken root and grown. He sends a list of subscriptions to the Record which includes half the membership. And he says he is getting more and more out of the paper all the time.

Buffalo Avenue Church, Tampa, Fla., voted to exclude all whiskey sellers and drinkers. And that's news. If anybody knows of a church in Mississippi which has excluded anybody for any offense in the past twelve months, please let us know.

There may be many ways of trying to hitch the devil to the wagon of religion that he may be made to pull the load of benevolence. We have gotten away from the raffling game to support churches, but we now see Sunday shows open to "support charity," and there are legislators who want to take care of schools by selling liquor for their benefit.

The Bible tells us to do all things to the glory of God and in the name of the Lord Jesus. Well how does it fit in with this when a lady fares forth among her friends, some of them Christians, and says, "Our bridge club is raising some money for the poor, would you like to chip in?" Better not work in double harness with the devil.

In compliance with instructions from the General Association of Kentucky their Executive Board has instructed the Secretary to send no more funds to Georgetown College, because the trustees insist on retaining for president a man who was not baptized into a Baptist church. Only one member of the Board, Rev. W. O. Vaught, voted against the action of the Board.

You will find in this issue a statement from Dr. Shelburn said to have been signed by a large number of brethren in Virginia, cautioning the Sunday School Board about the kind of man they get as successor to Dr. Van Ness. These brethren express the wish that such a man represent the whole South and not a section of it. That is all right if you know what represents the whole South. What would suit some brethren in Virginia might not suit some brethren elsewhere. And vice versa. The Sunday School Board is made up of men from all over the South and will probably represent their constituency fairly well.

Dr. A. J. Aven passed away four days before his forty-eighth wedding anniversary. On the twenty-fourth day of February 1887 he and Mrs. Mary Bailey Aven began their years of beautiful companionship. They labored and rejoiced together, and lived to see the fruition of many hopes. She was for many years president of the Mississippi W. M. U. and gave up the office only that she might minister to him when his health became uncertain. There are many who have written and will write to her to express their sympathy in her loss and their appreciation for the blessing which her dear husband has been in their lives.

The Biblical Recorder says that 41 members of the North Carolina Legislature are Wake Forest College men.

A fanatic is a person who has his eyes so fixed on one thing that he cannot see other things plainly before him.

B. B. I. has already retired \$2,500 of its bonds since January 1, thanks to the Baptist Hundred Thousand Club.

Laymen should not be confused with laymen. You might think some of them move haltingly and slowly, but that is not a necessary characteristic of a layman.

Dr. Everett Gill, Jr., pastor of the St. Charles Avenue Baptist Church, was the speaker at the Baptist Bible Institute on their last "Missionary Day." His subject was "Why I Believe in Missions."

Deacon J. A. Glenn of Starkville took his wife to the hospital at West Point recently where the treatment has proved beneficial. He is well past the fourscore, but moves like a man of sixty.

Rev. G. O. Parker has moved from Union into the new pastor's home built at Magee. The going of Rev. M. A. Davis from Harperville to Union has been delayed by his sickness, but he expects to be on the field March 1st.

... We could send 300 missionaries to the foreign field and pay their salaries on the interest we are now paying on borrowed money. Shame on us if we let this debt continue to hang over us!

Radio friends: Tune in on XEPN, Eagle Pass, Texas, every morning at 6:30 and every evening at 8:30 to hear Rev. Sam Morris on "The Voice of Temperance. Mr. Morris is pastor of First Baptist Church at Stamford, Texas, and is doing a great work in the interest of prohibition.—J. E. H.

... We could pay fifty dollars each to 700 young ministers in our colleges and seminaries for eight months in the year if we could use for this purpose the interest we are paying on Southern Baptist debts. Think of the bondage of debts.

Rev. Alexander Best has resigned the pastorate of a group of churches in Amite County, Miss., and declined the call of the Baptist Church at Longleaf, La., in order to accept the call of the Gentilly Baptist Church, New Orleans, La. Dr. Best begins work on his new field the first of March.

A New Orleans business firm, none of whom is a Baptist, recently wrote to President of the Baptist Bible Institute as follows: "I think you have done a splendid 'job' in paying another coupon on your bonds. I cannot refrain from expressing my respect to you and to your associates for raising and for paying this money under the unusual conditions surrounding your bond issue."

Dr. J. C. Hardy of Baylor-Harden College in Texas, will make the commencement address at Mississippi State College at Starkville this year. He was for several years president of this college, formerly A. & M. College. The commencement sermon is to be preached by Dr. John Lawrence Slaughter, Baptist pastor in Richmond, Va. Dr. Slaughter is an alumnus of this institution. He is highly esteemed in Virginia, being recently made president of the Baptist Pastors' Conference in that state.

Dr. E. F. Wright, pastor at West Point, recently felt the need of a little rest and the church gave him a few weeks' vacation which he has been spending in south Texas, greatly to his benefit. Last Sunday it was the editor's privilege to supply his pulpit at First Church, where we were accorded a cordial and inspiring hearing. We enjoyed being in the class taught by Deacon Crawford. It was also a joy to be entertained in the hospitable home of Mrs. J. M. White and the family group. We found that Dr. Lawrence T. Lowrey had supplied for them the Sunday before and Dr. J. E. Byrd is scheduled to be in the pulpit next Sunday.

W. E. Denham, Jr., of St. Louis, Mo., goes to Georgia as Baptist Student Secretary.

J. C. Midgett of Georgia has been preaching 63 years and is still in vigorous health, the oldest minister in Georgia.

Missionary John W. Lowe sails from China March 6 via Europe for his furlough in America.

Surely we have gone show-mad, when a proposal is made to the twelve jurors in the Hauptman trial to go on the stage!

Dr. Wm. Henry Steward, a great leader among Negro Baptists, recently passed away. He was born a slave, and was the founder and long-time editor of their paper, The American Baptist.

Dr. J. D. Franks, pastor of First Church, Columbus, had with him recently Prof. I. E. Reynolds in a program and demonstration of Better Church Music. Read what he has to say about that subject in this week's Record.

Secretary Godbold sent a questionnaire to 249 representative pastors in Missouri asking for suggestions as to the best ways of advancing the kingdom work. Of these 207 suggested the increased circulation of the Baptist state paper.

Last year the Southwide Convention of the W. M. U. discussed the question of meeting only every other year and that of holding their meeting at a different time and place from the Southern Baptist Convention. The question was not settled and will come up again at their meeting in Memphis in May.

A good scripture for our times, Habakkuk 2:12-16-16: "Woe to him that buildeth a town with blood, and establisheth a city by iniquity! Re-hold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory."

NOTICE

If pastors, who want brief foreign mission paragraphs for their church bulletins, will write the Foreign Mission Board, Richmond, Virginia, their names will be placed on the monthly mailing list for this material. It is issued the first week in every month!

DR. A. J. AVEN

(Continued from page 1)

He was married at Winona in 1888 to Miss Mary Bailey who survives him. They were in every way suited to each other, and brought out the best in each other. Their home was a place where love and mutual respect reigned. Only one child was given them, of whom they were always justly proud. She is Mrs. Anna Ward (W. M.) Whittington, wife of the congressman from the third district.

This writer never had a better friend than A. J. Aven. We were brought together when we entered the University and found him an upper-classman. We roomed together, and were members of the same fraternity. This friendship has grown for 50 years. For twelve years we were his pastor, and for nearly 35 years we have been close neighbors. We are only saying what others are now saying, "He was one of the best men we ever knew." Earth has been richer by his living in it and his service to it. Life has been made fuller by his friendship. Heaven will mean more because of his companionship.

Brother of my soul, for a while farewell. I thank God upon every remembrance of you. May the Lord help all who have known you to follow you as you followed the Lord.

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CHARLES E. MADDRY, Executive Secretary

ONE GREAT ENTERPRISE
Jessie R. Ford, Assistant to Executive Secretary
Foreign Mission Board

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Before sailing for the Orient, Dr. Maddry said, "Be sure to dedicate our page in the March papers to Home Missions." In that way we would add our appeal to that of the women as they focus the attention of our people on the needs of our Home Mission Board.

The work of the Home Mission Board and the Foreign Mission Board is so closely related, that they are but two phases of one great enterprise, the winning of the world to Jesus Christ. If one suffers, the other will suffer also. If one prospers and advances, the other will sooner or later be blessed thereby.

By our prayers and our gifts let us make the Annie W. Armstrong Offering for Home Missions this year the greatest in the history of Woman's Missionary Union. We would express the hope that this offering will go as far beyond its goal as did the Lottie Moon Offering for Foreign Missions, the remembrance of which still brings a song of thanksgiving to our hearts and lips.

Here is an opportunity to serve our country in making it more truly a Christian land, to serve our denomination in providing adequately for this important work, and to serve our Lord Jesus Christ in the advancing of his Kingdom.

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OUT OF LOVE FOR CHRIST
R. S. Jones, Field Representative
Foreign Mission Board

The grace of God in the human heart produces compassion for the lost, and a desire to win all those without Christ at home and abroad to a saving knowledge of our Lord.

There are those who say they believe in home missions but do not believe in foreign missions, but this group has never been known to do anything to promote mission work anywhere.

The Home Mission Board can depend on the Woman's Missionary Union who gave so bountifully to the Lottie Moon Offering to do their best during the Week of Prayer for Home Missions.

Home missions is stripped of the romance and enchantment that distance gives to foreign missions. The task of the home missionary is handicapped by the most difficult of obstacles — cold indifference. His task is often harder than that of the missionary on the foreign fields and none the less important.

The Woman's Missionary Union will give out of appreciation of the fine sacrificial spirit manifested on the part of home missionaries, but most of all, out of love for Christ whom they love and serve so faithfully.

It is the prayer of all those connected with the Foreign Mission Board that the Annie W. Armstrong Offering may go beyond the set goal. The organization of the Woman's Missionary Union is the marvel of our Southern Baptist life. When the order to march is given, they arise as a mighty army and perform the task set before them.

Millions of lost souls in our Southland, Cuba and Panama challenges you to do your best and you will not fail them.

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One church out of every three Baptist churches existing today was organized and nurtured by the Home Mission Board.

GRATITUDE

The magnificent sum of \$204,492.02 has been reported for the Lottie Moon Offering. We thank God for the spirit of love that prompted such giving, and to the women of our Southland we express our deep gratitude for their prayers and gifts that means so much in our foreign mission work.

It is our prayer that the hands of Dr. J. B. Lawrence and his co-laborers may be strengthened in this same wonderful way as you make your gifts to the Annie W. Armstrong Offering.

NEW HOME MISSION BOOK

"Winning the Border" by Mrs. Una Roberts Lawrence, is the new home mission book for this year. Mexico and her changing conditions claim our special attention just at this time, and make us even more interested in the Mexicans on the United States side of the border. Mrs. Lawrence has not only portrayed the people and the conditions clearly and sympathetically, but she has woven into her pages many fascinating and thrilling stories that will linger always in our memories and thoughts of these interesting American neighbors of ours, — the Mexicans.

TO YOUNG PEOPLE EVERYWHERE

"One of the encouraging features of our home mission work is the increased interest of our Young People in the evangelization and Christianization of the Homeland. Youth telescopes the future. The spirit of youth is triumphant and heroic. Southern Baptist leaders are eager to transmute the enthusiasm and optimism of youth into kinetic energy for the coming of the Kingdom of God.

"May home missions have a challenge to you and may we be able to cash in for the evangelization of the Homeland on your overflowing hope and the triumphant dynamic of aspiration that vitalize your group. God's Kingdom must come in the Homeland if it would come in the world. May you dedicate yourself to its coming." — J. B. Lawrence, Executive Secretary-Treasurer, Home Mission Board.

PARAGRAPHS

"Mrs. King and I just returned from the Everglades nursing the sick Indians and doing our best to comfort the sick with the Jesus-words." — William King, missionary to the Seminole Indians in Florida. (Note: Mr. King was appointed our missionary last year because the offering to home missions last March exceeded the goal.)

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Home Mission Week at Ridgecrest for 1935 is scheduled for August 4-11.

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Foreign Mission Week at Ridgecrest for 1935 is scheduled for August 11-18.

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"My work for the Negro youth is in addition to my work for preachers, and yet it is as truly my work. My contact with the Negro youth is through the Sabbath school, the B. Y. P. U., and through the literary schools of Selma University and Southern Baptists' special worker among Negroes." — R. T. Pollard, Dean of Selma University and Southern Baptists' special worker among Negroes.

INABELLE C. COLEMAN, Editorial Secretary

"Missions in the Homeland embraces all of the work fostered by the Home Mission Board among the foreign speaking people, the Indians, the Negroes, the deaf, and the work in large cities, with more than 36 per cent of the population of the Southern Baptist Convention made up of other races and nationalities, we get a conception of the magnitude of the mission task in the Homeland." — J. W. Beagle, Home Mission Board.

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"We are so short of workers and there are so many open doors and so many opportunities. We can't enter all the open doors — and that is what hurts. I am always wishing I could be a dozen missionaries instead of just one. I could keep the whole twelve of me busy — just entering open doors. Some of those doors are rusting on their hinges, waiting for someone to enter them with the gospel." — Mrs. H. R. Moseley, Cuba.

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"It is folk that make a country worth visiting. The mountains, rivers, valleys, climate, trees, flowers and birds may hold our attention for a while, but a country without people will not hold your attention long. So if we were truly interested or concerned about the thing that makes a nation worth being on the map, we would want to know about the people. Why is it we never hear of a group of Baptists going to West Frankfort, East St. Louis, or Christopher, Illinois, to visit 26 nationalities? Is it because they are too near to us? No ocean between us? — Yes, there are lonely hearts to cherish in the Homeland." — Emma Leachman, Home Mission Board.

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There are two great missionary sessions in March. First, the Annie Armstrong W. M. U. Week of Prayer for Home Missions — March 4-8; secondly, the Sunday School Mission Day — March 31.

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March is the month of missions.

BECAUSE YOU GAVE

From the remote interior villages of Cuba to the far western plains of the Homeland, 139 home missionaries stayed on their fields during 1934 because you gave in March 1934 to the Annie W. Armstrong Offering for home missions. Those words mean little perhaps to you but to those missionaries it meant everything for which they have given their lives — the work they love better than their lives. If you could see, as in a motion picture, the work this year of just one of these devoted missionaries, your offering last year would take on new meaning. Men and women, boys and girls, have heard the gospel preached this year for the first time, on every field, because you kept the missionary on that field. The beautiful ordinance of baptism has been performed more than two thousand times in fourteen languages by those missionaries you kept on the field. Churches have been organized, Sunday schools established. God's word taught and preached and lived because you kept the missionaries on their fields. Two Rescue Missions, three training schools for Christian leadership on three separate fields, and one orphan's home for Mexican children have multiplied by dozens the lives and influence of the new missionaries you kept at their posts in these institutions. — Mrs. Una Roberts Lawrence, Home Mission Board.

Editorials

AND NOW IT IS HOME MISSIONS

Look at what the women have done! Maybe it is more accurate to say what the W. M. U. has done. And look at what they are now undertaking. Their Christmas offering, Lottie Moon offering for Foreign Missions ran above \$200,000, an unprecedented figure. Of this the amount from Mississippi was over \$11,000. We should all thank God and take hold anew.

The women are now turning their attention to the week of prayer for Home Missions which begins next Sunday. The offering made at this time is called the Annie W. Armstrong offering for Home Missions. The goal set for the entire South by the W. M. U. is \$103,000, and Mississippi women will undertake their part of it. This is their annual festival for Home Missions. They set a mark and rally all their circles, the word is passed down the line and the envelopes with offerings come from every part of the land, till like the river from the threshold of the temple the stream grows from ankle deep to waters to swim in. Shall we gather at the river?

But their concern is not merely for a worthy offering. Their concern and ours is that the way of salvation may be proclaimed throughout our land. It is a glad thing to bring an offering worthy of our God, but our rejoicing is chiefly that the trumpet of jubilee may be sounded throughout the land.

We have heard and are hearing about the rising tide of sin. This is our call and challenge to increased consecration to service, and increased offerings to make possible the preaching of the gospel and the ministry of all its benefits to all our people. Isaiah says, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

The Home Board is intended to strengthen every weak place among Southern Baptists. It is the combining and directing the strength of the whole body for the health and restoration of every diseased or weak place. Those in charge of its work are like generals on the watch tower, or at the focus of communications. They know where the battle goes the hardest, and where re-enforcement is most needed. Help is sent to all points in distress. This has been its policy through all its history. We preserve our own land that it may be used to save all lands.

Mississippians have had special interest in home missions for many years because of personal connection with the Board. For twenty-five years our Dr. B. D. Gray was its Executive Secretary and now for several years our Dr. J. B. Lawrence has been its directing head. The carrying on of the work amid the difficulties of the past six years has required strategy of the highest order. And this has not been lacking. To reduce debts and still to maintain the work is a victory indeed.

There are many departments of the work, any one of which would justify the support of the Board, and the combined work of all these departments makes an irresistible appeal.

From Baltimore to Albuquerque, from Kansas City to Miami and on to Havana, the call is to all of us. From cities, mountains, plains; from frontiers and industrial centers; from men of many races; from schools and hospitals and rescue missions, they lift up their hands in appeals for our help. Let us not leave it all to the women.

—BR—

The W. M. U. of Parkway Church, Jackson, gave \$66.67 to the Lottie Moon Offering, every woman and girl in the church giving. The church has refinanced its building debt and believes it will be able to meet the obligations promptly as they mature.

JEWS, CATHOLICS, PROTESTANTS

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There is an organization or movement sponsored by certain inter-religiously minded people, of which a former Baptist preacher seems to be the secretary, which is making persistent effort to draw Jews, Catholics and Protestants closer together, and unite them into some sort of goodwill adventure. Certainly the desire to remove race prejudice and religious animosity is a thing to be approved and encouraged. The truth of it is the religion of the New Testament is intended to do that very thing. Paul works at that purpose in nearly every one of his epistles and the Epistle to the Ephesians is written specifically with that in view. Indeed Paul says it was the purpose of the cross of Christ to make both one, Jews and Gentiles. And if preached and accepted, that is exactly what it will do.

But to try to unite people without an integrating principle, without anything to really make them one is a waste of time, and worse. It is an effort to destroy or ignore the very truth which makes men free, free from all sin in heart and error in practice. The religion of Jesus unites people and is intended to make them one. To sacrifice its truth by compromise is to make impossible any vital union. People are not united on negatives, not on what they do not believe, but on what they do believe. Jews and Christians will be united when they both know and believe the truth of God. In Christ "there cannot be Greek and Jew, circumcision and uncircumcision."

But now comes an advocate of the fellowship of Jews and Christians and suggests that Christians join the Jews in the observance of Yom Kippur, which is the Jews Annual Day of Atonement. And this suggestion is passed on with approval by the "Christian Century," an able magazine devoted to the idea of union. To our minds there is nothing that strikes at the heart of Christianity a more deadly blow, without accomplishing any good. It is suggested that of course the Jews will not approach us with the proposal, and so we would do well to make the proposal to them.

Why, please, cannot the Jews take the initiative in this matter. Of course they will not, because it is a Jewish festival and was never intended for anybody else or practiced by anybody else. But if truth is universal why should they not propose that everybody observe it. If genuine religion, with all of its essential features and qualities knows no bound of race or geography, then why should they not invite others. And for Christians to approach them with a desire to participate in its observance is to excite ridicule.

On the other hand, why not invite the Jews to observe "Good Friday," when so many Christians are observing it? Good Friday corresponds to Yom Kippur. The latter memorializes the day of the atonement which Jesus made on the cross, while the former is the Day of Atonement which prefigured the cross of Christ. Why not ask the Jews to join in observance of "Good Friday." Or to carry it out consistently, why not ask all the Jews to join us in celebrating the Lord's Supper, which is the Christian's memorial of the Day of Atonement?

Now the fallacy of this whole business lies just in this, that many are seeking to please men rather than to please God. They are seeking to develop fellowship with men instead of union and fellowship with God. Yom Kippur, the Day of Atonement, the Lord's Supper and all these things were never intended to show fellowship with men nor to produce fellowship among men. They were and are intended to reconcile men to God. And if we can get men right with God, they will be in peace and harmony among themselves. Jesus said "Whosoever shall do the will of God, the same is my brother and sister and mother."

The Virginia brethren have through a committee been giving serious consideration to the problem of the pastorless church and the churchless preacher. At the recent meeting of their General Association the committee recommended that "for the present the responsibility be placed on the district association, since they are nearer to the local churches," and the report was adopted. The brother who made the report "was of the opinion that more Holy Spirit and less 'wire-pulling' would improve our self-respect, and also our pastor-church conditions. All agree that we need to improve on our present methods, but we have Baptist independence and human nature to consider in any plan we may try to set up."

Mrs. W. J. Cox, formerly president of the Southwide W. M. U., now its treasurer, was at the Virginia General Association. Dr. J. W. Cammack thus speaks of her address: "While we had some distinctly high points in the several sessions, the only time some of us forgot to breathe at our regular intervals was during that period when Mrs. W. J. Cox was speaking on the 'Torment of Light.' No one in that crowded audience or in the radio audience will forget the uplift of that truly remarkable address. The First Church, Memphis, should not be allowed to monopolize the service of a woman so consecrated, so gifted, so compelling. All over the South she should be heard, to the very limit of her strength. We men will have to take off our hats to Mrs. Cox."

Virginia Baptists have their state meeting in February instead of November as most other states. Recently at the request of their State Board their General Association appointed a committee of two pastors, two ladies and a layman to study the Cooperative Program with a view to determining, if possible, the reason for the continuous decline in receipts and to recommend to the next meeting any changes which in their judgment should be made. Virginia Baptists have not accepted fully the apportionment for Southwide objects made by the Southern Baptist Convention, and did not endorse the 100,000 Club movement to pay Southwide debts, but put on instead a campaign to pay the debts of the Foreign Mission Board.

Dr. Thos. J. Watts, Secretary of the Relief and Annuity Board of the Southern Baptist Convention, is deeply interested in the proposed legislation now before the United States, which is concerned with old age Pensions. This naturally affects the work of the Baptist Board in its efforts to provide for old preachers and their widows within our bounds. The bill now before Congress would require churches, and supposedly church boards, to pay into a fund to be dispensed by the government a percentage of salaries paid to all pastors, sextons, assistants and all others who are paid a salary by the church. Likewise these people who receive salaries would be required to pay into such a fund, which is to be used to pay old age pensions to these workers after reaching a certain age. Dr. Watts and other representatives of denominational boards are trying to get an amendment to the bill exempting from its provisions all who are provided for by the denominational board. That is to exempt those who now participate in such a plan as Southern Baptists have in their Relief and Annuity Board. This is a matter of vital importance to our Relief Board in Dallas. And it is a matter which affects the long established principle of absolute separation of church and state. Read what Dr. Watts says.

—BR—

Roman Catholics in Ohio are said to be urging upon the state legislature a law to appropriate public funds secured by taxation for the support of Catholic schools with fair hope of success. Romanism always and everywhere believes in the union of church and state wherever the state can be made to serve the church, that is the Roman Catholic church.

Thursday, February 28, 1935

THE BAPTIST RECORD

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THE GREATER SUNDAY SCHOOL BOARD
Eldridge B. Hatcher

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What a magnificent record our Sunday School Board, under the signalably able generalship of its honored Secretary, Dr. I. J. Van Ness, has made! Not a perfect record, — of course. What denominational agency ever scaled "Perfection Heights"? Its "standardization" schedule, I think, has in it very hurtful elements, as is true also, I think of its present apparent tendency (to the neglect of the Bible) to give chief place in its educational movements to the pedagogical methods and principles which characterize secular education, but which are not adequate in Bible study — and therefore in Christian education. But in the matter of initiative, combined with responsiveness to denominational commissions, while projecting and carrying forward large programs with consummate efficiency, the Sunday School Board has shown a master hand, and is an organization of tremendous power. If the Board has been making any mistakes in its policies the responsibility and blame fundamentally lies with the denomination which through its Convention controls and directs the Board.

But my thoughts now are running, not in the direction of dangers, or defects, but in the direction of the Board's remarkable past triumphs, and particularly of its inspiring future possibilities.

One characteristic of the Board seems to be its aggressiveness. It believes not in static horizons, but is ever seeking to compass wider fields. Its Educational Department, under the superintendency of the very capable Dr. P. E. Burroughs, has just issued a new set of text books for use in its various training courses, and recently Bible teachers from our Southern Baptist colleges and other institutions gathered in Nashville, in what proved to be an almost epochal meeting for that department. They met at the invitation of the Board, and as its guests, to consider the educational work of the Board in its relation to the work of our Baptist schools. In other words this Board, under its alert, progressive officials, are using their watch tower and field glasses for discovering the latest and most urgent denominational needs and opportunities.

As I think of this Board my heart thrills at the thought of the doors of higher service that open before it. There often rises before my mind the picture of a "GREATER SUNDAY SCHOOL BOARD," and I find myself wondering what will be its next advanced step. If our denomination intends to use this Board for conducting an increasingly vast system of CHRISTIAN education for our people, young and old, why then do we not remove some of the present mechanistic, standardization shackles from this Board and set it free to plume its wings for a glorious SPIRITUAL flight? It is the spiritual note that is being sounded in our papers and conventions. But we must go deeper. Why not bestow upon the Board a great spiritual commission? Why can we not, while retaining the many valuable present assets of the Board in the pedagogical, psychological and organizational realm, project a large spiritual program (with all that of the word "spiritual" involves) with BIBLE study at the heart of the program and with the Bible as the supreme text book, and not give preference to books telling what is in the Bible and thereby tending to push the Bible aside and make us miss the opportunity of bringing the student into direct contact with the Word of God. We need to train our young people to love and feed upon the Bible itself. Is not the monumental need of our people as a whole that of a more intimate spiritual grappling with that book whose "spiritual truths" can only be "spiritually discerned"?

"But," you ask, "where can we find the thousands of teachers who are spiritually equipped for giving such spiritual training?" A tremen-

dously searching and important question. We do not seem to be emphasizing the production of such teachers in our educational program. Is not this the needed next advance?

But let us not too quickly predict failure in our efforts to find such teachers. Who will arrange such a program. Who will assert that our Sunday School Board, with its splendid officials, could not set forth the educational standards of the New Testament and bring before our people a system of spiritual training with the Bible as the central text book (with all needed accessories) and with instructors spiritually equipped for this work?

"We wouldn't find many thus spiritually equipped" you mournfully say.

I think we would. But think what a spectacle those few would present! What a spiritual power-house in Christian education would there be set in operation! What a contagious object-lesson and inspiration for our people!

But why predict that the number would be few? We have never yet challenged the Board to attempt such a high spiritual adventure. Is it not time that our denomination were entering the New Testament realm of Christian education where the Holy Spirit is the Teacher and the Bible the supreme Text Book?

—BR—

ENTHUSIASM BLESSED OF GOD

"About the only people that the Lord has used in a great extent to do His work have been those who have had His word in their hearts, consecration in their lives, and abundant wholesome enthusiasm. Peter had this, Paul possessed it; and all spiritual Christian leaders throughout the ages have had it. Don't be content until your enthusiasm is like a fountain."

—Warren L. Steeves.

—BR—

A PEDLER FOR CHRIST

Two weeks ago a group of seven converts was baptized at a country settlement six miles away (Cruces, Cuba). They were the result of the work of a pedler who is a member of the Cruces church. Luis Abrahantes, the pedler, is a man of humble station but he is filled with the burning zeal for Christ. Along with the notices that formed his pack, he carries tracts and gospels for distribution in the country. It was a great surprise to his pastor, brother Negrin, when he was invited by Luis to preach at the village and examine some candidates for baptism. All seven were accepted and baptized, and now the pastor plans to make monthly visits to preach in the village community. Other candidates will be baptized soon. — M. N. McCall, Havana, Cuba.

—BR—

Rev. J. B. Parker, for years a foreign missionary to Brazil, is today preaching the gospel to the Spanish people of New Mexico under the Home Mission Board.

—BR—

Home Missionary Donato Rinz first heard the gospel story on foreign mission territory in old Mexico, but now serves in Texas under the Home Mission Board.

—BR—

Rev. Jacob Gartenhaus, Southern Baptists' one lone home missionary to the Jews of the Southland, first heard the gospel from his brother who had found salvation in Europe.

—BR—

Brethren are a little late in getting warmed up to the matter of the kind of man needed at the head of the Sunday School Board work. After the committee has agreed upon a man to nominate, the matter is getting a good deal of discussion in the newspapers. But nobody need feel uneasy. If the man suggested by the committee is elected, he will be found absolutely adequate to the task. Like Daniel he is a man in whom the Spirit of God is and will do the work in the power and wisdom of the Spirit. And we believe the Lord has led to his selection, not waiting on the brethren from all over the land to advise.

LET'S GO

By A. L. Goodrich, Circulation Manager

HOW PASTORS MAY PROMOTE THE BAPTIST RECORD

Assuming that you are anxious to push THE BAPTIST RECORD campaign for NEW subscribers, we are making the following suggestions:

1. Buy a box of plain white envelopes and have them well distributed in the book racks of the pews.

2. Have lead pencils in a convenient receptacle Sundays.

3. Hold up a copy of THE BAPTIST RECORD before the congregation and spend two or three minutes in outlining its contents, and make a five-minute address on the value of such a paper.

4. Then ask all who will subscribe at the earnest request of the pastor, to hold up their hands.

5. Then have those who hold up their hands write their name and address on the envelopes and enclose \$1.50 for twelve months or \$1.00 for eight months, or 15c for one month.

6. If they have not the money with them, have them write their name and address on the envelopes, requesting that the amount be handed to you during the coming week. As pastor you have much more influence than any agent that you may appoint.

7. After the envelopes and the money are placed in the hands of the pastor he will forward the names and a check to THE BAPTIST RECORD.

8. This plan has always worked and will work in your case. Try it.

THE BAPTIST RECORD

P. O. Box 530

Jackson, Miss.

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Writes a county W. M. U. superintendent: "I renewed my subscription last week for the Record and I do not see how any Baptist Church could do without the paper."

Comment: They shouldn't.

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THANK YOU

We are deeply grateful to the following who have sent in clubs of subscribers, some on the monthly plan, some on the the 50% plan, some on the individual plan and some on the budget plan:

Mrs. Lucile W. Frances, Nettleton; Mrs. H. H. Baker, Tuscola; Mrs. J. N. Berry, Tupelo; Rev. C. S. Wales, Blue Mountain; Rev. Harvey Gray, Grenada; Mrs. W. P. McMullen, Lake; Mrs. J. J. Davis, Canton.

Rev. Eugene Farr, Bassfield; Rev. Frank M. Purser, Oxford; Mrs. L. R. Sims, Union.

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BAPTIST RECORD HONOR ROLL

An average of one subscriber for each 15 members among Mississippi Baptists would give the Record a circulation of 16,333. Compared with our present circulation of 5,500 this seems impossible but the writer has tried the plan on several churches in the last ten days and every one of them equalled or surpassed the goal of one subscriber for each 15 members.

The following churches have at least one subscriber for each 15 members, some going beyond. Won't you try to get yours up to the minimum. It can be done. I've tried it in country, village and town. We give the church name followed by the name of the pastor:

Springfield Baptist Church, Rev. C. O. Estes; Batesville church, Rev. J. W. Lee; Providence church, Rev. Harvey Gray; Lake church, Mrs. W. P. McMullan.

—BR—

Rev. W. A. Hancock of Clinton who has served the churches at West and Vaiden for several years now makes his home in Austin, Texas, and does the work of a missionary in one of the districts in that state.

TEN MINUTE SERMON

By Mark Lowry
THE RIVER OF LIFE

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"There is a river, the streams whereof make glad the city of God."—Ps. 46:4. Zech. 13:1; 14:8, 9; Ezek. 47:1ff; Amos 5:24; Rev. 22:1-3.

Rivers have always been interesting to me. When I was a small boy, I loved to hear people talk about fishing in the river, riding on the river in a boat, and camping near the river. I like the Pearl River. Whenever I pass the Riverside Park near Monticello, something seems to say to me, "Stay to see what God has here of beauty and loveliness for the ease and satisfaction of weary travelers." The mighty Mississippi has for many years had a fascination for me. The rains and snows of thousands of hills and valleys are carried in its stately stream to the Gulf of Mexico to be lost in the waters of the seven seas. The Amazon drains an area larger than the United States, consisting of a large part of four nations nestling high up in the Andes as well as the tropical forests and southern highlands of Brazil. It is navigable to the largest of ocean-going vessels for a distance of a thousand miles upward from its mouth. The Nile, rising in the highlands of torrid central Africa and pouring its life-giving waters through the rainless sands of Egypt, has been for more than five thousand years one of the greatest assets of ancient and modern civilizations. These rivers are always in evidence, compelling our interest, because they mean life and prosperity to a large part of the world.

But however large the place of rivers may be in the commerce of the world, there is a stream coursing down through the centuries glorious and blessed far more than these rivers. It is a spiritual river. We are told about it in the forty-seventh chapter of Ezekiel. There is a stream issuing from the south side of the altar in that ideal spiritual Temple. Out of the House eastward the waters go, growing into a river of life-giving and healing waters, a flood of life emptying into the Salt Sea, which represents this sinful and lifeless world. Beside the stream, on the banks, grow many trees, bearing fruits for food and leaves for healing. Because of the river, the waters of the Dead Sea become alive and capable of bearing all kinds of living specimens of the sea.

Yet, to many, the stream is a hidden stream. It is to the world like the river in Mammoth Cave. But what is hidden from the world in regard to the river is clearly seen through revelation and in Christian experience.

In the days of the Old Testament the river was not visible, although its influence was felt. My father used to tell me of a river in a distant state that ran underground for six miles, passing in a whirlpool and coming out in a gigantic spring. Somewhat like this river is the River of Life, for our spiritual stream is nothing less. It is an eternal River of Life. In heaven it issues from the throne of God and the Lamb (Rev. 22:1; Ezek. 47:1ff). It is God's life that He imparts to man by faith. The faithful of old knew of its existence and power, for we are told in Psalm 46:4: "There is a river, the streams whereof make glad the city of God." It saved souls and changed life for thousands of years, though it had no palpable source in the world.

In His providence God chose that the foundation should have a visible and tangible outlet into the world. Therefore, in the fulness of time the River of Life came into the world. Just as the Jordan has its source at Banias, where a gushing spring opens at the foot of snow-clad Mount Hermon, so a world source had to be for the River of Life. Zechariah foretells

the great event (13:1). When Moses smote the rock in the wilderness at the command of God (Ex. 17:6), we were given a type and a foregleam of the source to be (I Cor. 10:5). The stream is crimson in the world, for it comes from the five wounds of our blessed Lord on the cross. The eternal stream will flow forever in heaven bright as crystal from the throne of God and the Lamb (Rev. 22:1). By the death of our Lord the fountain for sin and for uncleanness became an actuality. In the violent death of the Sinless, a great sacrifice once for all, the only antidote for sin was given. The pharmacy of God made it crimson, for no other atonement was to be found other than the blood of Calvary's Lamb, which makes white as snow, and whose stream in heaven shall be bright as crystal.

"On a hill far away stood an old rugged cross,
The emblem of suff'ring and shame;
And I love that old cross where the dearest and
best
For a world of lost sinners was slain.

"Oh, that old rugged cross, so despised by the
world,
Has a wondrous attraction for me;
For the dear Lamb of God left His glory above,
To bear it to dark Calvary.

"In the old rugged cross, stained with blood
so divine,
A wondrous beauty I see;
For 'twas on that old cross Jesus suffered and
died,
To pardon and sanctify me.

"To the old rugged cross I will ever be true,
Its shame and reproach gladly bear;
Then He'll call me some day to my home far
away,
Where His glory forever I'll share.

"So I'll cherish the old rugged cross,
Till my trophies at last I lay down;
I will cling to the old rugged cross,
And exchange it some day for a crown."

The course of the River of Life in the world is downward from its source. As the waters came from the altar and out the door eastward and downward to the Dead Sea, so does the flood of the cross flow from the highest point in history down to the needy people of the low regions of the earth. It passes in a sinuous way through dry and rough country, causing the trees to grow and bear fruit and leaves all along the way. At length it spreads out into the delta, as many earthly rivers do, among the peoples and nations, bearing life, happiness and hope of heaven.

"Blest river of salvation,
Pursue thine onward way;
Flow thou to every nation,
Nor in thy riches stay;
Stay not till all the lowly
Triumphant reach their home;
Stay not till all the holy
Proclaim, 'The Lord is come.'

"Waft, waft, ye winds the story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole:
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

The water of the River of Life, although

crimson in the world, is a river of living water (Zech. 14:8, 9), for the Lord and King of the stream is the Lord and King of life, who came into the world that poor lost sinners, dead in trespasses and sins, might have life in great abundance (Jno. 10:10), and for eternity. In order to give life, the water must heal sin-stricken and diseased mortals. This it does. Just as Naaman was healed when he dipped himself seven times in the Jordan (2 Kings 5), so is any sinner healed spiritually when by faith he plunges into the crimson flood. The River of Life is the pharmacy and laboratory of the Great Physician, whose blood the river is in the world. They who brought their sick friends and loved ones to Him while He was here on earth, saw them healed (Matt. 4:24). They who lead men to the river and its Lord at any time see a transformed life in a new creature.

"Oh, precious fountain that saves from sin,
I am so glad that I have entered in;
There Jesus saves me and keeps me clean;
Glory to His name."

The River of Life is a river of justice and righteousness, which we are to allow to flow into our lives and out into the world (Amos 5:24). The word translated "mighty" in Amos 5:24 means "everflowing." Most all of the streams of the Holy Land dry up in the dry season. Many streams of the world freeze in winter. But no drought of formality and theory can dry up, nor can any cold of indifference and wickedness freeze over, the ever-flowing stream of the River of Life. It is possible to move away from it, or to turn one of its small rivulets aside; but the main channel of the stream is ever-flowing and not to be diverted from its course. We are to let it be ever-flowing about us. If such be the case, we shall find right and discerning judgment and upright action about the habitat of such faithful and diligent children of God.

On the banks of the River of Life, therefore, it behooves men to dwell. Even though you may be far from the stream and arid wastes may intervene, there is but one goal of life, to which we must all go for salvation and happiness. Your experience may be like the case of a young teacher who crossed the sands and lava flows of New Mexico to his destination in the northwestern part of the state where he had been elected to teach. Toward the end of his long and tiresome journey, his mouth dry, his lips parched, his face blistered, and his eyes swollen and red because of being constantly irritated by the wind-driven sand and strained by the glare of the sun, his heart was made to swell up within him at the distant prospect that had suddenly come into view. Down a slope of miles from a mountain plateau into an irrigated valley his weary eyes looked upon what seemed almost heaven. There were tall cottonwoods and willows, forming a tunnel over the roadway. The hillsides were covered with apple orchards. There were garden-like fields of alfalfa and sweet clover. Corn was ready to be eaten. Melons were ripe on the vines. Luscious grapes blushed from the vineyards on the picturesque landscape. Many varieties of vegetables and berries were everywhere in evidence.

In such a manner we travel the way of life and discover by the grace of God the spiritual stream of Ezekiel forty-seven. Its banks are strewn with all goodly trees full of fruit for food and leaves for healing. It made its appearance in the world on the cross of Calvary. It will be in heaven proceeding out of the throne of God and the Lamb.

Does the water of the River of Life flow about your hearthstone? Is the sacred home irrigated with the crimson flood? There is in it no alkali or other harmful potion. It is all in all to home life. The family altar flourishes there, with the Bible, its prayer, and its song of praise.

The church of the living God is the pillar and stay of the truth (I Tim. 3:15). All of its soil, both cultivated and fallow, should be

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soaked with the life-giving and healing waters of salvation and righteousness.

Whosoever spreads the Gospel dwells beside the stream. Wheresoever the Gospel is preached, taught and lived the soil is irrigated with the water and the atmosphere charged with the fragrance of flowers that tell us of God's love for poor, halting, sinful mortals. To turn the water on dry ground and to cultivate the watered ground is the life-task and the world-task of Christianity.

"There's a call comes ringing o'er the restless wave,
Send the light! Send the light!"
There are souls to rescue, there are souls to save,
Send the light! Send the light!

"Send the light! the blessed gospel light;
Let it shine from shore to shore!
Send the light! the blessed gospel light;
Let it shine forevermore."

The Cumberland River empties into the Tennessee, the Tennessee into the Ohio and the Ohio into the Mississippi, and the Mississippi into the Gulf of Mexico. It is right and proper for every child of God to have a part in every phase of the Kingdom work. Every one should strive to do so. But let us realize that every deed done in Jesus' name shall not be without reward and accomplishment in the great total of labor done by God's serving children. So may human agency from many sources swell the flood of life, not adding any saving or healing power, but making it more available to the lost people in the dark places of the earth. The stream of Ezekiel forty-seven increased in volume as it flowed downward. Let, therefore, the River of Life roll down, not only as an ever-flowing, but also as an ever-increasing, stream!

There is rest for the weary saints and servants of the Lord beside the crystal river in heaven; but let us on earth be good husbandmen and stewards worthy of the trust committed to us. If you have fallen short, or seem to have fallen short, of life's grandest joys and blessings, look to God in faith, ready to serve — "Even as the Son of man came not to be ministered unto; but to minister, and to give his life a ransom for many."

"Have you failed in your plan of your storm-tossed life?
Place your hand in the nail-scarred hand;
Are you weary and worn from its toil and strife?

Place your hand in the nail-scarred hand.

"Place your hand in the nail-scarred hand,
Place your hand in the nail-scarred hand;
He will keep to the end, He's your dearest friend,
Place your hand in the nail-scarred hand."

—BR—

TRUE RELIGION

By Dr. Warren L. Steeves, Waterloo, Iowa

—o—

True religion is one — one in its authority, one in its end, one in the aggregate, but made up of many ingredients. Whether it be wisdom, the fear of the Lord, a new heart, a new nature, or the incorruptible seed, these are only one and the same thing.

The Mississippi River is fed by many tributaries, however it is one river. The beautiful tree has many roots below that are unseen, glorious branches, fruit, and a strong trunk, but it is one tree.

There is only one thing that the believer is to seek after and he must forget all other things, namely, his desires must be toward the Lord in thought, word, and deed. All other objects are mere spangles and tinsels, dust and dross, bubbles colored with rainbow hues, that collapse at touch, and when they burst, smart the eyes of children that have blown them.

LET'S FINISH THE TASK

By Frank Tripp

The time designated for the second major membership drive of the Baptist Hundred Thousand Club closes March 1st. While we have no way of knowing as yet what progress we have made, we have reason to believe that the plan by which Southern Baptists have determined to pay their honest debts is destined to succeed. What is done during the remaining days of February will largely determine the future of this movement. If we come to the Convention at Memphis in May with a creditable and encouraging report, victory is assured. On the other hand, if because of the lack of cooperation and interest on the part of some of our pastors and churches, we fall far short of our goal, almost anything can happen.

Those of us who have had some little part in the promotion of the Baptist Hundred Thousand Club movement feel that so far as organizational work is concerned, just about all has been done that could be done. The movement has been well publicized in our denominational papers, by tracts and over the radio. If Southern Baptists do not know about this plan, it is largely because they do not want to know.

We have reached the time in the promotion of the movement when the only thing that will guarantee its success is for the pastors and leaders to roll up their sleeves and give some time in real honest-to-goodness work. The membership of our churches must be informed and inspired, in order to get the best results. By every right in the world the pastor is the man to give his people the information about any denominational movement or enterprise and lead them to support it. I have said over and again, and for the purpose of emphasis repeat it here, that all denomination representatives must stop at the door of the churches. Where their work ends the pastor's must begin.

An honest and sincere effort has been made to set up an organization, provide publicity and furnish supplies for the promotion of this very simple plan for getting Southern Baptists out of the woods with reference to their accumulated indebtedness. The only thing that is left for me to do now is to commend the movement once again with all the earnestness and sincerity of my heart to the noble preachers, the faithful women and the consecrated laymen of our churches, and to ask them for the sake of all of our institutions and mission boards to give the movement one honest sympathetic and sincere trial.

If every Baptist pastor in our Convention will work at the job five days between now and March 1st, we will go far beyond our goal of one hundred thousand members. I am sure that is not asking the impossible or unreasonable thing of our people. Surely every loyal and interested man, woman and child should be willing to devote a few days in real hard work to a movement that is as worthy and promising as this one. It is not necessary for me to argue the merits of the plan or to undertake to convince the people that it is practicable and workable. The success the movement has achieved is ample proof of these facts.

Some of us have dreamed of a debtless Convention and have prayed earnestly and worked hard for the last few months in the hope that we could go to the Convention at Memphis with the announcement that at least one hundred thousand loyal Baptists had committed themselves to a plan that proposed to lift every debt from every agency of our beloved Convention. There remains sufficient time to accomplish this purpose, provided our people will really get under the load and put their hearts into it.

I have nothing new or startling to say. I simply wanted to take this opportunity to appeal to my fellow pastors and preachers and to Baptists everywhere to give themselves in complete abandon during the next few days in one united, cooperative and earnest effort to complete the task.

A GREAT SOUTHWESTERN SEMINARY OCCASION

By L. R. Scarborough

—o—

March 14th, 10:00 to 12:30 A. M., in the chapel of the Southwestern Seminary, is to be a great seminary occasion. Dr. P. E. Burroughs is to deliver the Founder's Day address. Dr. Dodd of Shreveport is to deliver a great message in the Seminary chapel that morning and another in the Broadway Baptist Church that night on his world missionary tour.

We are inviting the former students and the friends of the Seminary all over this Southwestern section to come and spend that day with us.

I wish to remind the brotherhood that a group of your workers have been here a long period of time, doing their best to build for you a great Seminary. We are not going to celebrate the period of our continuance here, but you would like to know that there are twenty people here now connected with the Seminary who have been with the institution more than fifteen years.

Dr. Ray heads the list with nearly 28 years of service, and I come next with nearly 27 years, Prof. Crowder with 26 years, Dr. Conner 25, Dr. Barnes 22, Profs. Price and Reynolds 20, Mr. C. M. King 22 years, and others a shorter number of years. We are all going on trying to do our best to build the Seminary.

We will be happy to have our friends from all over this section come and spend that day with us and hear these two great Southern leaders—Drs. Burroughs and Dodd. Come and see your dear old Seminary again. The services will begin in the chapel at ten o'clock on the morning of the 14th, and then continue at night at Broadway Baptist Church. Let's make it a period of renewed fellowship and spiritual power.

—BR—

SPURGEON'S CURE FOR DESPONDENCY

Sent by A. Cunningham-Burley

—o—

Spurgeon remembered an aged minister who had for some years fallen into deep despondency. He gave up his pulpit, and kept himself very much alone, always writing bitter things against himself. At last, when he was on a sick bed, a servant of God was sent to him, who dealt wisely with him. This good man said to the despairing one, "Brother, do you believe that passage, 'He is able also to save them to the uttermost that come unto God by him'?" "I believe it," said he, "with all my heart, but I am convinced—" Here the other stopped him, "I do not ask what your convincements may be, nor what your feelings may be, but I come to say to you, the man who trusts that promise lives." This plain declaration of the gospel was made by the divine Comforter the means of supreme consolation to the despairing one; may it be equally useful to all those who hear it. He who can hand his soul's hope upon the infinite ability of Christ to save is a saved man. He that believeth on him hath everlasting life. What a blessing this is! The devil may tell me that I never can issue out of deserved death, and that I am shut up for ever under the just results of my trespasses; my own conscience knowing my undeservingness may also condemn me a thousand times over; but unto God the Lord belong the issues from death, and he can and will pluck me from between the jaws of death since I believe in him. He is able to bring up those whom he ordains to save even from the utmost depths of despair. The absolute right of God is supported by almighty power, and thus his prerogative is made a matter of fact.

—BR—

There will be a debate between L. S. Ballard, Baptist, and Everett O'Dowd representing the "Church of Christ," at Tabernacle Baptist Auditorium, Waco, Texas, beginning March 4 and continuing several days.

Tippah County votes April 10 on whether or not beer and light wines may be sold. Here is another county scheduled to go dry.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Woman's Missionary Union of Mississippi has lost a loyal friend in the passing of Dr. A. J. Aven. His deeds were so eloquent, words concerning his life would be futile. We rejoice in his glorious entrance into the presence of his Master, whom he served; but we sorrow because of our great loss.

The many friends of our Mrs. Aven will walk the lonely road with her during these hard days. Remember her in your daily devotions.

Dr. Maddry has prepared a little tract, or pamphlet, entitled "Mightily Grew the Word of God in Europe and Palestine," priced five cents. These pages give a resume of his survey of Southern Baptist work in these seven countries last summer. Every Baptist will want to read these pages; many will find them useful supplements for programs on Europe and Palestine; some will use them in mid-week prayer meetings; others will claim them for a special program on Europe; some will use them in current missionary event reports; others will want to adapt them to a new study course on Europe, using Dr. Everett Gill's "Europe and the Gospel" as a source book and this new, fresh, up-to-date booklet as a supplement, bringing the study up to the current moment. This little booklet contains an excellent up-to-date map of Europe and Palestine. Many will want to make a poster sized copy for the wall of their mission room and use it in studying present day Europe.

For the next six months "Europe and the Gospel" has been reduced to twenty-five cents. Copies of Dr. Maddry's tract may be secured from the Book Department, Foreign Mission Board, Richmond, Virginia.

—o—
Caixa 2655, Rio de Janeiro, Brazil,
January 22, 1935.

My dear friends in the homeland:

Before me are seventy-one letters and cards of Christmas and New Year greetings. Some of them should have been answered days ago, but I am sure you will understand and pardon the delay when I tell you that on the 26th of December our post office force declared a strike and the mail that should have been received on the 28th of December was delivered about ten days later. Most of mine came the day before I left for the Sao Paulo state W. M. U. Convention and you who attend conventions know there is not any time for letter writing while one is in session. I returned to Rio on the 11th of January and on the 14th the Brazilian Baptist Convention met and was held in my church from the 14th to 20th. The mornings, afternoons and evenings were given over to meetings and more meetings and again letter writing was pushed to one side. I now find myself wishing that I had time to write a heart to heart message to each of you, but because of many other tasks, find that I must again resort to the mimeograph plan. Surely you will forgive. Please accept many thanks for your greetings so full of words of cheer and encouragement. This would be a lonely world were it not for friends who so graciously scatter sunshine and cheer along the way. I do thank God upon the remembrance of every one of my friends. Now some of you might feel that if I don't find

Young People's Column

(Helpful suggestions concerning interesting programs of Grenada Sunbeams).

"The Honorable Crimson Tree" was the Mission Study Book Ruth used for the Sunbeams and the day the class was started in it she had an out-door present and each Sunbeam was asked to bring a prospective Sunbeam as a guest for that day. This was repeated for the three meetings used for giving the book in story form and the children greatly enjoyed the book and the picnic. There were twenty-four certificates awarded to those who were present for all three of the classes. Their May Day program was also an interesting meeting. That day they made a May basket and filled it with fruit and flowers for each patient at the local hospital. Mothers with cars then took the Sunbeams and their leaders to the hospital with their baskets and they were presented, one at a time, to the patients by the children. Of course the children understood beforehand that they might not all be able to carry in a basket, but they did all help to make them and ride out to take them to the hospital.

When Ruth left for Blue Mountain in September, I assumed the leadership of the Sunbeams for her and began planning for the Lottie Moon Christmas program and offering. Our treasurer made what we called our Sunbeam post office and we started dropping in our Christmas gifts for Jesus. She wrote the name of each Sunbeam and their officer on the little envelopes sent out for the offering. These were pasted on a large cardboard and the children were asked to find their box and drop their own offerings in the post office each Sunday. The day designated for opening the post office, they were all there to open their envelopes and drop their offerings in the bag on the back of a little Santa Claus which stood under a little Christmas tree on the table. Each child had an offering for the occasion and as they sang "Good-bye" and were marching out they were given little bags of candy and nuts at the door by their little president. I'm merely passing these ideas on with the hope that they may help some other organization in the same way.

Mrs. W. H. Kirk.

—o—

An Account of a Y. W. A. Party

The theme was "Around the World" and the tables were decorated with little globes of the world with the dolls of different countries and the speaker's table held a miniature lighthouse about three feet high with a light shining out over the other tables. On the stage in the front there was a fence with a gate opening onto the stage where the program was given in the form of a broadcast. We heard stories and appeals from each of the Southern Baptist fields. The whole thing was very effective.

Georgia Mae.

much time to write letters that I do not have time to read them, but I hasten to tell you that I do and that each letter I receive is read eagerly and with deep appreciation. You see I can read on the street car and since I spend almost two hours daily going to and from my work on the street car, there is time to read many letters. And they do help so much, so anytime you feel that it is your duty to write me a line, please do so and I can assure you that I will enjoy hearing about your work and joys and sympathize with you in your sorrows.

So many things have happened since my mimeograph letter of November 29th that I hardly know how to begin. Of the twelve years that I have spent on the foreign field, I am sure no other has brought as many joys, blessings, mountain-top experiences, problems, sleepless nights and discouragements as did 1934. Sometimes it looked as if we were surrounded by mountains, the sea and the Egyptian army, and, to a finite mind, a solution to many of the problems seemed impossible. However we stood quietly by, and waiting upon the Lord, we saw the mighty workings of His all-powerful hand and one by one they vanished away. Many times we passed through deep waters but I can now give thanks to God for every trial and problem. With Job I say can, "I know that the Redeemer liveth" and I have never felt His presence so real as at some of those times. I feel better prepared for the mountain-top and valley experiences during 1935 because I realize as never before the necessity of seeking daily strength and guidance from above.

December the 7th was observed by a host of Brazilian Baptists and many have written to the W. M. U. office of the blessings received because of united prayer in behalf of the worldwide mission program. I enjoyed the day very much but shall wait until a later date to write about how it was observed at First Baptist Church. Soon after the Day of Prayer came the final closing of our school the "Goodbyes" to students, John Soren's and Nicea Miranda's wedding (John Soren is now pastor of First Church), Christmas, Watch night, John Soren's ordination, many extra church sessions, plans and reports for the Convention, then the Convention and many guests, and now more opportunities for service than I have ever before had. I was elected superintendent of the Young People's Department of our Sunday school and I shall have to do some deep digging if I work it up as I have had very little experience with young people in Sunday school work. I worked with the Juniors twelve years in First Church and it was hard to leave them. They were always so responsive. I shall, however, meet with them in their Children's Society on Sunday evenings so I shall not forget them.

The Brazilian W. M. U. had a fine Convention last week. We had above 165 messengers and had three sessions. The spirit was beautiful and the women are so open to suggestions and cooperate so beautifully. We made many plans for 1935 and it will not be long before you will hear about them. We have six field workers during the summer months (Jan. Feb.) and they are delighted with their work. It keeps us busy in the office arranging their itineraries and planning their work. Nothing has meant so much to our work as the visit to the churches that the field-workers are making and the literature that we are now able to prepare.

—Minnie Landrum
(Continued next week)

Thursday, February 28, 1935

THE BAPTIST RECORD

9

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, MississippiR. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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East Mississippi Department

By R. L. BRELAND

Bible Study Assembly

The monthly meeting of the North-central Baptist Bible Study Assembly met with Central Baptist Church, Grenada, February 18th. The following ministers were present: R. B. Patterson, E. R. Henderson, B. L. Hamby, Harvey Gray, W. W. Simpson, R. A. Collier, Madison Flowers, J. W. Hicks, J. F. Hartley, Roscoe Hicks, J. L. Dorroh, R. M. Lewis, J. L. Crumby, R. L. Breland, W. H. Lowrimore. Two visitors: J. B. Yarborough and Mrs. J. L. Dorroh. This was a splendid attendance.

The Scriptures for discussion were Isaiah 17 to 28. Each separate assignment was ably discussed. On account of sickness Rev. J. M. Metts and Rev. J. H. Hooks were kept away from the meeting. The next place of meeting, in Macon Monday after third Sunday, is Fellowship Baptist Church at Belfontaine in Webster County.

At the noon hour Pastor E. R. Henderson carried us down to his home where his good wife and other ladies had prepared a most substantial meal and the brethren gave satisfaction at this hour. It was a very successful and helpful meeting.

—o—

The writer and Rev. Louie J. Crumby went up into Lafayette County the third Sunday afternoon and completed the organization of a Baptist church in the home of Mrs. Rhoda Christman. A month before Dr. R. B. Gunter and I had organized the church but officers and a pastor were not selected. After a good sermon by brother Crumby, the church met in conference. The church was named Anchor Missionary Baptist church. Rev. J. L. Crumby was chosen its pastor for the year to give it one Sunday afternoon in the month for the present. Miss Lillie Pearl Williams was elected clerk. The elec-

tion of deacons was deferred until next month. A location is to be selected soon and then a house built. Pray for this baby church.

The mother of Mrs. J. M. Metts, wife of Pastor Metts of Water Valley, is reported seriously ill. She lives at Winona. May she soon recover.

Rev. W. W. Simpson is now located at Ackerman, Miss., where he is in business and serves the church. He still serves Bethel, Hebron and Nebo school house back in Grenada County.

Rev. R. A. Collier is located at Sturgis and serves churches near there. He also serves Friendship Baptist Church, Tallahatchie County, one Sunday. We were glad to have him with us in our Bible study meeting.

Several years ago the Baptist church at Maben, Miss., ordained Rev. O. P. Breland and called him as pastor where he has served ever since. I am informed that he recently resigned the work at that place. He teaches at Crawford, Miss.

Rev. W. H. Lowrimore is pastor of Parker Baptist Church, Calhoun County. The membership of the church is enthusiastic about the building of a new house of worship. Any community can build a house of worship if the people love the Lord well enough and then have a mind to work. So we look for the house.

A recent card from Bro. Aubrey J. Wilds, State B. T. U. Secretary, says: "I am glad to see the work progressing so nicely. We classify you as having a B. T. U. if you have a director and general secretary, regardless of the number of unions you may have, so I guess that you have that all right. I appreciate your frequent remarks about the B. T. U. in the Record." Sellers Denley is our B. T. U. director and we have elected a general secretary at Coffeeville.

Much ado was made recently over the gold decision by the U. S. Supreme Court, but soul decision is of far greater importance to many who were so worried over that affair. When we have decided for Christ such little things as the value of gold do not worry us much. Our gold is the golden streets and our home is in heaven with our Father, so why worry about gold.

The Christian has heaven's pure gold in his soul and the bread of life is his for food and he is robed in the righteousness of Christ, so why worry. God took care of Israel, though sinful they were, through forty years in the wilderness, and this is a type of how God will care and feed us while pilgrims here below on our way to the promised land, the Father's house. Then why worry over earthly things. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Do you believe that? Then why worry?

—o—

CLOE HOLT'S RIDE

—o—

Have you read how Cloe Holt, Like a tempered thunderbolt, Like a knighted cavalier,

follow this plan for better

CONTROL OF COLDS**For FEWER Colds****VICKS VA-TRO-NOL**

At the first warning sneeze, sniffle, or nasal irritation, quick!... apply Vicks Va-tro-nol—just a few drops up each nostril. When used in time, Va-tro-nol helps to prevent many colds, and to throw off colds in their early stages.

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VICKS PLAN FOR BETTER CONTROL OF COLDS

Rode from Cole's to Bayou Pierre?

"Once upon a time," in the early days of Mississippi history, three defenders of the faith — Richard Curtis, Hamberlin and De Alvo — for preaching the gospel of Jesus Christ had been sentenced by the parasites of senseless superstition to be transported to the Mexican silver mines to pass the rest of their days in slavery.

But, aided by a kind providence, they had thwarted the wiles of the devil, and making their escape to Little Bayou Pierre, took temporary refuge in the house of a friend.

There patiently — or impatiently — they waited for needed supplies that might enable them to return for a season to South Carolina.

Their friends back at home were ready and willing enough to furnish everything needed, but when a volunteer was called for to be the carrier not a man could be found who had the courage to undertake the trip.

At this juncture Cloe Holt — heroine to the bone — stepped out and told them to bring her a good horse and saddle, and that she would go to the rescue of the refugees.

It was done; and saying, "Let them catch me if they can," mounted her steed and was off like an arrow along the dangerous road.

Unharmed and unmolested in due time she reached her destination and, delivering the precious treasures, returned in triumph to her anxious friends.

Noble woman! We would that she, like Gilpin, Revere and Sheri-

dian, might ride into immortality, and be counted among the heroines of the world.

The index of no human hand
Can point us to her unknown
grave

No carven marble reared to stand
Her name and deed to save.

Yet let us mind the hallowed spot
That guardian angels keep in
trust
To press a fresh forget-me-not
Above her honored dust.

Her face adorns no hall of fame,
No bard has written in her
praise,
But we will recall her name
And crown her brow with bays.

And when your lambs your knees
shall climb
With ears and eyes all open wide
To hear your "once upon a time,"
Remember Cloe's ride.

—James W. Phillips,
Newton, Miss.

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Sunday School Lesson

Prepared by L. D. Posey

For March 3, 1935

Subject: Peter Uncovers Falsehood and Hypocrisy.

Golden Text: Therefore, putting away lying, speak every man truth with his neighbor; for we are members one of another. Eph. 4:25.

Scripture: Acts 5:1-6; 8:18-24. For supplemental study, Acts, chapters 5 and 8.

Time: The events of Acts 5, were some time in 33, A. D., and those of Acts 8, were about one year later, common reckoning.

Place: First division in Jerusalem; second division, in Samaria.

Introduction

Four great truths meet us at the beginning of this lesson:

1. The personality of Satan and his fight against the Cause of Christ through professed Christians.

2. The personality and Deity of the Holy Spirit. On this subject most Christians, and some preachers, are woefully ignorant; and in ignorance the Holy Spirit has been largely crowded out of our church life. Nearly all our church work is planned and handed down to us, and unless we obey orders, we are classed as non-cooperative and obstructionists. It is not our academic standing that gives us power, but consecration and yieldedness to the Holy Spirit. It is not how much we use the Holy Spirit, but how much we let Him use us.

3. The third great fact at the beginning of this lesson is, that God requires the church which is the mystical body of Jesus on earth, and the temple of the Holy Spirit, to be clean. Read I Cor. 3:16; 6:19, and 12:27.

4. The Holy Spirit reveals things to His consecrated followers, as in the case of Peter and Ananias.

The Lesson Studied

Lying is probably the most common sin of the human family. Most parents begin training their children in that art just as soon as the children can talk and understand words. For instance, the Easter rabbit eggs, Santa Claus coming down the chimney, and the bear that stays in the dark closet or attic. But these same parents,—or some of them,—are startled when they learn that ten year old Lizzie, or little Jimmie, can tell a lie and swear to it, without blinking an eye, or coloring in the face. No wonder we have a world full of liars.

Lying is not only one of the most common sins, but it is one of the most heinous. The Devil told a lie, and induced Eve to believe it, as a means through which to introduce sin into the world. But the worst part of that initial sin was, that Satan accused God of lying to Adam and Eve; therefore, when a man becomes a liar, he classes himself with Satan to defy God. No wonder the Holy Spirit struck dead Ananias and his wife.

The circumstances connected with the church in Jerusalem show that the large offerings made by a few people were purely free-will offerings. By that I mean, they were under no church rule nor Biblical law that required them to give as some of them did. But they were Christians and ready to be used by the Holy Spirit. He, the Holy Spirit, led them to see the need and perform the deed. But what happened that Ananias and his wife brought an offering? Evidently they were unsaved church members seeking popularity, and the Devil used them to try to disrupt the church. It is also evident that their neighbors knew of their hypocrisy. In verses 11 and 13, we read, "And great fear came upon . . . as many as heard these things; . . . and of the rest, durst no man join himself to them." This tragedy to Ananias, showed the outside world, that it was dangerous to profess Christianity and try to take part in it without being regenerated.

From the text, it is clear that the plan had been discussed and adopted. What could have been the motive behind the deed? It must have been a desire for social prominence. Satan had made them believe that if they would join in with the Christians, sell their possession and put part of the money in the church treasury, they would be greatly admired. Eve and Adam believed the Devil's lie, and sin entered the world, Ananias and his wife believed him, and in three hours they were dead. Peter was Spirit filled; they were demon filled.

If God should strike dead all the vain-glorious lying church members now, some preachers would go, and those left would have small congregations. What about a hundred preachers making application for the same church, each one saying that the Holy Spirit had led him to do so? Does the Holy Spirit contradict Himself that way, and tamper with men so? If He did, the ninety-nine who did not get the church would never believe Him again; hence, those who make such claims, and continue in the ministry, convict themselves. Then we talk loudly about Christianity or the gospel having lost its power. The trouble is, the Holy Spirit will not use such timber as we are. Then too, Dr. Patterson wrote truthfully, when he said in effect, that silver is of more interest to some evangelists than souls. And how about the scramble for prominent pastorates? And in the churches, what about the struggle for positional preferences in the church organizations, such as W. M. U. presidents, or Sunday school superintendent, or B. Y. P. U. director? A neighbor pastor told me last Saturday, that he had recently learned that the biggest men in his church brotherhood, were the biggest drunkards and crooks in his church. Saturday night, fourteen of that bunch were excluded from that church fellowship. It included his biggest paying man, and some socially prominent women; and more of such will be excluded soon. May the Lord increase that pastor's tribe a thousand fold. But what will that ex-

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1. Take 2 BAYER Aspirin Tablets. Make sure you get the BAYER Tablets you ask for.



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3. If throat is sore, crush and stir 3 BAYER Aspirin Tablets in a third of a glass of water. Gargle twice. This eases throat soreness almost instantly.

cluded gang do? They have already sworn that they will tear up the church. That is positive proof that they got what they needed. What will the pastor do? Stay on the job, and if need be eat cow peas and drink branch water. He was born and partly reared in Mississippi.

How did Peter know that Ananias was a liar? The Holy Spirit had revealed it to him. Has He, the Holy Spirit, ever revealed anything to you? If not, you are either unsaved, or lending yourself to the Devil so that your life is worthless in the Lord's work. You ask, "Preacher, do you believe God reveals things to men now?" No, I do not believe it. I KNOW He does. Fifteen days before the bootleggers and gamblers planned to murder me, the Holy Spirit revealed to me the time and place the attempt would be made. Time revealed the truthfulness of that revelation. The only reason they did not succeed, a man whose wife I had baptized, and who had convinced her husband by her life that she was saved, revealed the plot to a deacon who gathered his men and prevented the deed.

Yes, Peter uncovered lying and hypocrisy in the church in Jerusalem. The same needs to be done in nearly every church in America. And until it is done, we may expect God to withhold His special blessings, even the salvation of some children in the homes of lying, dancing, card playing, whiskey drinking church members. The ten thousand people who read these notes, will know in their hearts that these words are true.

I hope every Baptist preacher in the South, received Dr. Dodd's letter in which he used no uncertain

language in his description of present day church life.

Lack of space keeps me from paying my respects to the Simon Maguses of this age. But if any of them read these notes, the Holy Spirit will cause them to realize their guilt while they read. And, if any of their tribe write to the editor, and enter a protest against these notes, they will surely reveal their identity. May God hasten the day when our churches will be what He wants them to be.

VACATION BIBLE SCHOOL COMMENT

More than 100,000 people were enrolled in Vacation Bible Schools last year in Southern Baptist churches alone. Of this number, 40,000 did not miss a single day. Isn't this evidence sufficient to remove any doubt as to its value?

Will your church fail to use some of the idle vacation hours in this important work when the boys and girls are asking for it? Sometimes they are criticised for not attending some church services. If the church fails to provide for them this that they are anxious to attend, where shall the criticism be?

Had you thought of it? Have a school this summer.

Write the Sunday School Department, Box 530, Jackson, for information.

To relieve
Eczema
Itching
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AN OPEN LETTER TO PASTORS
Re: Economic Security Bill—Senate No. 1130—House No. 4120
By Thos. J. Watts,
Executive Secretary, Relief and
Annuity Board, S. B. C.

—o—

Dear brother:

I deem it to be my duty as well as it is my desire to inform you from time to time as to the developments in pension matters, particularly when they affect your own interests and those of your associates, as well as the churches which you serve. Therefore, I am sending you this statement which I commend to your most earnest and thoughtful consideration.

The Economic Security Bill, which is now before the Senate of the United States and the House of Representatives, among other important provisions, has won for old age assistance to those aged persons who are in need of cash relief. This aid is to be distributed in cooperation with the States. The U. S. Government's share of such assistance is limited to \$15.00 per month per beneficiary.

However, the provision of the bill which I wish at this time particularly to call to your attention is that which relates to the establishment of a contributory age—annuity system for those: (a) who are under sixty years of age on January 1, 1937; (b) whose wages, as defined, are not in excess of \$250.00 per month; (c) who are not engaged in the service of the U. S. Government or a State of political subdivision of a State or; the (d) who are not participating in a governmental system such as the Railway Workers Retirement System.

As the bill is now drawn a payroll tax is levied on the employer and an earnings tax on the employee of equal amounts. These taxes are percentages of the payroll becoming effective on January 1, 1937, and continuing thereafter. The tax is scheduled to start at one-half of one per cent each, or one per cent jointly for the first five years, then two per cent for the next five years, three per cent for the third five years, four per cent for the fourth five years, and five per cent thereafter. Already, however, an administration amendment has been proposed which starts the joint percentage at two per cent for the first three years, then three per cent for the next three years, four per cent for the third three years, five per cent for the fourth three years, and six per cent thereafter.

The definitions of employer and employee are such that they include the local church as employer and the pastor, church secretary, religious director, choir master, organist, singer, sexton, janitor, or other employed persons as employee. Therefore, subject to the exceptions above noted, each local church and employee faces taxes which jointly start in the near future at one per cent of the wages paid, graded to five per cent in 20 years, or perhaps two per cent graded to six per cent in 12 years. I may add that wages include the equivalent of board and lodging or residence, if furnished.

The age annuities are not payable to a retiring employee until age sixty-five is attained, and in no cases are payable until after 5 years of contributions have been made, so that no age annuities are payable before January 1, 1942.

The amounts of the age annuities are determined as percentages of the average monthly wage, which average however, is limited to \$150.00. As the act is now drawn, the maximum monthly age annuity payments are \$22.50 after five years of participation in the system and these graded up to \$60.00 as a limit reached in 1957.

For those entering the pension system after January 1, 1942, the limiting monthly age annuity payment would start at \$15 after five years graded up to a possible \$75.00 per month, based upon some forty-five years of service. If the higher percentages above described as determining the amounts of the payroll and earnings taxes are adopted this scale would start at \$22.50 per month and continue according to the first mentioned scale.

Where service is continued beyond age 65 both taxes are continued as operative, but no credit is allowed for periods of service and contributions beyond age 65; furthermore, retirement carries with it no employment by another in a gainful occupation.

In the event of death before entering upon an age annuity the total amount of the member's earnings taxes which have been paid in, together with the interest additions, are returnable to his legal and/or actual dependents; and if death occurs after entering upon an age annuity and before receiving back annuity payments, the equivalent of such accumulated earnings taxes and interest as of the date of entering upon his age annuity, the excess of the latter over the annuity payments received shall be paid likewise to his legal and/or his actual dependents.

The Government Age Annuity plan makes no provision for total and permanent disability benefits; nor pensions for widows and minor orphans; for employees whose wages exceed \$250.00 monthly; and the age annuities are small in the early years of the operation of the system following the five year period when they are not paid at all.

The representatives of the Church Pension Funds in a special conference held in Washington on February 4th, voted to ask the adoption of an amendment which would exempt from the earnings tax and the church or other employer from the payroll tax on his account, any minister or other church worker who was participating in his denominational pension plan, if such plan provided for him a pension equal to or greater than the pension which would be provided for him under the government plan. The request for this amendment and the explanatory statement at the request of the church pension conference were presented on Feb. 5th to the Senate Committee on Finance and the Ways and Means Committee of the House of Representatives

by Mr. George A. Huggins, Chairman of a Special Committee appointed by the Conference.

If the bill as now drawn is passed and enacted into law, and the desired amendment or its equivalent, is not made, then unless you are excluded from the Age Annuity System according to the provisions above outlined, the payroll and earnings taxes will have to be paid by your church and yourself. It is difficult to see how your Pension Board can adequately finance the cost of providing the supplements to the small age annuities provided under the government plan, especially in the earlier years of the operation of the plan, or to provide pensions for those not eligible because of age or salary limitation, or to provide disability and widows and orphans pensions; furthermore, any group plan for these supplemental benefits seems to be almost out of the question because of the unusual conditions prevailing under which the group plan would have to be operated.

Members of the Senate Committee asked Mr. Huggins if ministers would prefer to come under the government plan compulsorily or under their denomination pension plan voluntarily. Of course Mr. Huggins could not answer, but would like to know your views before it is too late to get such views before the committee; therefore we would like to have an immediate response from you to this statement.

The question is this: Would you and your church prefer to come under the government plan paying joint taxes, graded from one to two per cent and possibly from two to six per cent for the age annuity alone, or would you prefer to participate, or to continue to participate as the case may be, in the Service Annuity Plan of the Southern Baptist Convention, provided, of course, that such plan makes at least as much provision for an age pension as the Government Pension Plan would. Please note that under the proposed amendment the Insurance Board set up by the government to supervise the administration of these annuities would have the right to approve only such pension plan as met the requirements of the bill as to adequacy and security, so that the promised benefits would be paid when due.

Please write or telegraph to me at once your wishes in the matter.

These taxes above described, I may add in conclusion, are in addition to, and not related to the payroll tax of two to three per cent which is fixed in the bill to raise revenue for the purpose of providing unemployment compensation benefits.

2002 Tower Petroleum Building,
Dallas, Texas.

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Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

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(Use what Doctors do)

Why do the bowels usually move regularly and thoroughly, long after a physician has given you treatment for constipation?

Because the doctor gives a liquid laxative that can always be taken in the right amount. You can gradually reduce the dose. Reduced dosage is the secret of real and safe relief from constipation.

Ask your doctor about this. Ask your druggist how popular liquid laxatives have become. The right liquid laxative gives the right kind of help, and the right amount of help. When the dose is repeated, instead of more each time, you take less. Until the bowels are moving regularly and thoroughly without any help at all.

The liquid laxative generally used is Dr. Caldwell's Syrup Peppermint. It contains senna and cascara, and these are natural laxatives that form no habit—even in children. Your druggist has it; ask for—

 Dr. Caldwell's
SYRUP PEPPERMINT

SCOOBA

—o—
We are in our tenth year as pastor here. We are not much on writing to the papers. Our friends and co-workers have a right to hear from these fields of long service together of pastor and people. The Lord has signally blessed our efforts here. We burned the mortgage and dedicated our new brick church during the first year of the depression. The pastor's salary, though small, has not been reduced and has been paid. Prof. J. D. Wallace, president of the Junior College here, gave utterance to the spirit of our people when he said: "I am a tither but my income has been reduced to less than half. However, as I see it the need is the same, and I am going to continue to put the same amount of money into the work."

We were happy to have President Holcomb, Mr. Martin and M. W. C. Octet with us last Sunday, Feb. 10th. Their program delighted a full house. Their praise is on every tongue.

We have renewed our 50 per cent resident club to the Baptist Record. We begin the new year with hope.

Truly,
C. E. Bass, Pastor

Do you lack PEP?

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Mrs. Mayo's puzzles are coming on pretty well, you will be glad to know. But I must mention two or three things, which I should have spoken of before. Every correct set of answers that comes to me will be put to the credit of the sender, in competing for the Bible. But only the first correct set of answers that comes to me will be printed in the paper, for we could not print several just alike, could we? Fannie Mae is troubled about this. She sent answers to Mrs. Mayo's puzzles, Nos. 1, 2, and 3, and she will have these numbers counted to her on the Bible. But only No. 3 that she sends will be printed, because 1 and 2 have already been published in the Baptist Record. Another thing: only one Bible can be given. That means we must have some rules for the contest. Here they are: 1. The answers must be written in ink. 2. Neatness and carefulness are necessary to winning. 3. No one over thirteen can win. 4. The answer to any puzzle must reach me within ten days of the date of the Record in which it is printed.

Now for the comfort of Fannie Mae and Nannie Mae, and others who have sent good answers, or will do so before this letter gets into the paper, and did not go by these rules because they did not know about them, let me say that until you read these rules in the Baptist Record, I will not judge by them. But after that, every set of answers will have to conform to them. Isn't that fair? Those answers that have already come, I will judge the best I can without these rules. One more thing: a postal card will be all right if you want to use one, but ink, neatness, care, must be observed in writing it.

Fannie's answers to puzzle No. 3, as I said, go on our page this week, as I said, being the first answers received for No. 3. Bobbie Brantley and Ruby Faye Haire also sent correct answers to this puzzle a little later; also Nannie Mae Roberts. All get credit for the three puzzles.

There was a mistake in the number of the puzzle answer printed last week, Nannie Mae's. It was No. 2, not No. 3.

Much love, from
Mrs. Lipsey.

Bible Study No. 8: Feb. 28, 1935
Joseph and His Old Father

Gen. 47:27 to 48:7

Jacob was an old man when he went to live in Egypt, but he lived seventeen years in Egypt. Perhaps the kindness and care of his son Joseph made his last years his best years. As his time to die drew nearer, he sent for Joseph, to ask him to do a great favor for him. He had been content to live in Egypt, but now he was about to die, he felt that he wanted to be buried in his own land, where the bodies of his fathers had been buried. So he said to Joseph that this was his desire, to sleep with his fathers and not in Egypt. And Joseph replied, "I will attend to that, father." But Jacob wanted to make it certain, and he told his son that he wanted him to swear to it, and Joseph swore, as they do in courts of law, now, that he would take his father's body back to be buried in Canaan.

Not long after that, some one told Joseph that his father was ill, and he took with him his two boys, Manasseh and Ephraim, who were big boys now, perhaps almost grown,

and went to see him. Perhaps the old man was hoping to see his son, it might be that he had sent him this message that he was sick. Anyhow, he collected his strength, and sat up in bed. He said to Joseph that long years before that, God Almighty appeared to him in Bethel, or Luz, in Canaan, and blessed him, giving him the promise that He would, through his children, make of Jacob a great people, and would give this land of Canaan to his children for an everlasting possession. Then the old man went on, saying, "Joseph, I want these two boys of yours, who were tiny children when I came to Egypt, to be my boys, as much mine as Reuben and Simeon. I want to adopt them and let them be my sons, and my heirs, with my other sons. If you have other children, let them be yours, but let me adopt Ephraim and Manasseh." I suppose Joseph agreed to this, for Ephraim and Manasseh became two tribes of Israel, and there is no tribe of Joseph, though these two represented him, giving him two tribes instead of one.

—o—

Questions for You to Answer

1. How long did Jacob live in Egypt?
2. How old was he when he died?
3. What difference did Jacob make in calling Joseph's two sons' names, from the way other people called them?
4. Who was the first man to whom God made this same promise that He made to Jacob? Gen. 15:18.

—o—

Mrs. Mayo's Puzzle No. 4

1. Who was the first leader after the death of Moses?
2. What did the woman pour on Jesus' head just before his betrayal?
3. What city was destroyed by fire with, or besides Gomorrah?
4. Into what country did Christ take his first journey?
5. Who wrote the greatest number of New Testament books?
6. Who with Aaron held up Moses' hands?
7. Of what was King Solomon's throne made?
8. What town was known as home of Jesus?
9. What writer tells of the return to Jerusalem?

—o—

Answers to Mrs. Mayo's Puzzle No. 3

1. Caleb. Num. 14:6.
2. Ararat. Gen. 8:4.
3. Thomas. John 20:25.
4. Hannah. I Sam. 1:20.
5. Ethiopian eunuch. Acts 8:38.
6. Rebekah. Gen. 24:67.
7. Ishmael. Gen. 16:15.
8. Naomi. Ruth 1:2.
9. Eli. I Sam. 2:11.

CATHERINE.

Fannie Mae Henley

—o—

Star, Miss.,
Feb. 20, 1935.

Dear Mrs. Lipsey:

As today is my birthday I thought it would be a pretty good time to write you and circle friends.

I have been getting along just fine but will be real glad when spring comes so I can get out on the porch. It always is a little lonesome for me in the winter. But I have two little friends that stop in every morning on their way to school and that is lots of company to me. And I always look forward to Saturday. My brother and wife came home and they have a little baby girl, three months old

and her name is Carolyn and you know I am feeling pretty old as I am uncle now. Mrs. Lipsey, I am sending 30 cents, 15 cents for the orphans and 15 cents for brother Cormier.

With much love,
Ernest Clark.

So glad, Ernest, to hear from you that you are getting on fine, also to get the money for the Orphans and brother Cormier. Thank you, sir. As you remember, those who send money to brother Cormier and the orphans through our page, are called Jeannie Lipsey Clubs. I am wondering if you would feel like you could get up 30 cents each month and send me, and be Jeannie Lipsey Club No. 15? Maybe your brother and sister with the fine baby girl would help, in her name, and your father and mother. But if it is the least bit of inconvenience, don't bother about it one minute. I'm sending you my love.

Lafayette Springs, Miss.,
February 18, 1935.

Dear Mrs. Lipsey:

I have not written a letter for the Children's Page since last summer, but I have been reading your letters and the children's letters too. I enjoy reading them very much.

I am sending answers to puzzles 2 and 3. It is interesting to look for the answers.

With love,
Ruby Faye Haire.

Your answers were all right, and I am putting you down on my list of those working for the Bible. It is certainly interesting to find the answers.

Olive Branch, Miss.,
Feb. 15, 1935.

Dear Mrs. Lipsey:

I am sending you Jeannie Lipsey Club No. 1 dues for February and answers 1, 2, 3 to Mrs. Mayo's puzzles. I would have sent the answers each week but mother said just wait until the end of the month and send all with my dues for we did not know the answers would be printed each week. Won't you please, Mrs. Lipsey, let these answers count for me for I do want that Bible so very much.

With love,

Fannie Mae Henley.
I am giving you credit for the three puzzles, Fannie Mae, as you see in my letter. Read the rules given in my letter, and go straight ahead.

Walnut Grove, Miss.,
Feb. 16, 1935.

Dear Mrs. Lipsey:

I am sending a list of answers to you for three weeks. I am sorry I didn't send them in weekly as I was supposed to do. Will it be all right to enter the contest now for I want a nice Bible and know that will be a nice one? I am going to send them in weekly from now on.

I am a little girl 12 years of age in the 6th grade. I have looked up the questions for three weeks. I am interested in doing the work and getting the Bible. Please answer and tell me if it will be all right to enter now. Yours truly,

Bobbie Brantley.

It is all right for you to go right ahead, Bobbie, with your answers. I am giving you credit for the 3

WOMEN'S AILMENTS



Mrs. D. W. Young of 2800 Wilmer Ave., Anniston, Ala., said: "I have taken Dr. Pierce's Favorite Prescription off and on whenever I felt that I needed a tonic and I have always received satisfactory benefit. If I begin to be weak and rundown, I take the 'Prescription'. Usually one or two bottles is all I have to take before I am well and strong again."

New size, tablets, 50 cts., liquid \$1.00. Large size, tabs. or liquid, \$1.35. All druggists.

Help Kidneys

Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional Kidney or Bladder disorders make you suffer from Getting Up Nights, Nervousness, Loss of Pep, Leg Pains, Rheumatic Pains, Dizziness, Circles Under Eyes, Neuralgia, Acidity, Burning, Smarting or Itching, you don't need to take chances. All druggists now have the most modern advanced treatment for these troubles—a Doctor's prescription called Cystex (Siss-Tex). Works fast—safe and sure. In 48 hours it must bring new vitality and is guaranteed to make you feel 10 years younger in one week or money back on return of empty package. Cystex costs only 3c a dose at druggists and the guarantee protects you.

you've sent. Read my letter carefully.

BOOK BRIEFS

THE NARROW AND THE BROAD WAY, J. M. Kik, \$1.02.

These nine sermons are soundly fundamental, written in simple style, with apt illustrations and well-sustained thought. The author sounds a definite evangelistic note throughout the series.

WOMEN OF THE OLD TESTAMENT, A. Kuyper, 62c.

The author makes the women of the Old Testament live again as he paints vivid word pictures of their lives. Beginning with Eve, "The Mother of Us All," not only are the stories of those familiar from childhood given but also those of other women so well known.

BUILDING THE HOME CHRISTIAN—J. A. Hoffmann, \$1.02.

Some fundamental principles in home building. Of first importance is the spirit of the marriage ceremony, rather than the splendor of the wedding, with the realization that marriage is a permanent institution. Helpful suggestions on thrift, health, the right atmosphere in the home, training the children, etc., are sanely discussed for Building the Home Christian.

Order from Baptist Book Store, Jackson, Miss.

BR

BTU ATTENDANCE FEB. 24

Jackson, First Church	172
Jackson, Calvary Church	140
Jackson, Grif. Mem. Church	243
Jackson, Davis Mem. Church	225
Jackson, Parkway Church	82
Jackson, Northside Church	28
Columbus, First Church	223
Brookhaven, First Church	179
Quitman, First Church	104
Clarksdale Baptist Church	114
Springfield Baptist Church	72
Laurel, West Laurel Church	91
Deemer Baptist Church	50
Ocean Springs Baptist Church	42

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Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

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For Your Scrap Book

"To every man there openeth A Way and Ways and a Way.

And the High Soul climbs the High way

And the Low Soul gropes the Low; And in between on the misty flats The rest drift to and fro.

But to every man there openeth A High Way and a Low, And every man decideth The way his soul shall go."

Special Tour of "Training for Service"

Following is a unique announcement made in the General Assembly of the Oxford Baptist Training Union just prior to their Training School:

Latest bulletin from the General officers of the Baptist Training Union Steamship Lines reads as follows: Arrangements have been completed for a round trip voyage aboard the good ship B. T. U. leaving Churchtown, from the Oxford dock, Monday, February 18 and returning Friday, February 22nd. The hour for sailing is 5:30 Monday afternoon, and the gangplank will be raised promptly, not waiting for any one who might arrive late. The pilot, Miss Marion Leavell, will be at the helm of the good ship B. T. U., which has been thoroughly checked by the A-1 Standard. Mr. Ed Belk, Chief Engineer, will be responsible for keeping the fires burning by the Calenar of Activities chart, so there will be enough steam to make the trip on schedule time. The fare on this special trip is just the earnest effort on the part of each passenger to train for service.

The captain of this ship, Mr. Frank Moody Purser, will use as his mates, and assistants, Mr. Auber J. Wilds, Miss Lucy Carleton Wilds, Miss Sarah Hightower, and Miss Marion Leavell. These officers will do everything in their power to make this a delightful voyage for all abroad.

The ticket agent at Churchtown stated early this morning that there had been a heavy demand for tickets in the last twelve hours, and asks all who are planning to make this trip to make early reservations, as he expects a rush on the office at the time of sailing.

Miss Annie Laurie Hargis, who keeps the social lines of the B. T. U. in operation at the Oxford Dock, will welcome the passengers aboard the good ship B. T. U. Bos'n Howard James will call the sound to supper at 6:16 in the dining saloon, where Chief Stewardess Vance has a splendid menu prepared to serve. There too, Bos'n James may lead the voyagers in some new songs, with Wireless Operator Ruby Smith tapping away at the

keys. The captain and his mates are diligently preparing stunts to amuse the passengers after the supper hour is over.

Chief Stewardess Vance will have as her chief cooks and pantry helpers, Mrs. Cole, Mrs. Hickey, Mrs. Berry, Mrs. Leavell, Mrs. Purser, Mrs. Boyett, Mrs. Avent and Miss Maggie Sue Heard.

The pilot will endeavor to watch the coast and steer clear of reefs which would cause delay. A prompt arrival in Churchtown is assured for Friday night. We also offer a special guarantee that a blessing will be had by all who sail on the good ship B. T. U. on the special voyage "Training for Service."

A Word From Clarksdale

We have just closed a most successful and inspiring Training Course in our Baptist Training Union. Mr. Hearn and Mr. Wilds were with us, and their work among us will be far-reaching, and tell mightily for God. Their stay among us was an inspiration to our church and town; we wish they could visit us oftener. Enrolled in the Training Course were 104—70 taking examinations, and there will be more to follow.

Our Baptist Training Union has taken on new life. I am sure it will open our eyes to look on the fields that are "white unto the harvest" and grasp greater things from the storehouse of the future than we have in the past. It will strengthen our responsibility, and religious enthusiasm, and rally our forces in a great way.

When the Training Course came on we had just closed an efficiency campaign, conducted by Mrs. V. E. Boston, director of our Baptist Training Union, which lasted one month. Much lasting good will come from this campaign.

The seven organizations that compose our Baptist Training Union, all took part. Dr. Boston told them at the beginning that he would give a banquet to the organization who made 100 per cent. The Juniors won the 100 per cent and four of the seven unions tied for second place.

Mrs. Boston is a most wonderful leader, and efficient director of the B. T. U. Her life is counting mightily for God in the work of the young people here. May God bless and keep her.

Now for the banquet. To enjoy the delicious menu there were 30 guests seated at the long table, whose decorations carried out the Valentine motif. The red lights and red hearts cast a beautiful glow over the entire setting and made a lovely picture. Thomas Boston, son of the host and hostess, was master of ceremonies. He proved himself a delight in that role. During the evening a nice

program was arranged and carried out by the Juniors. Piano and violin numbers were given by Juniors, and much enjoyed. Inspirational talks were given by Mrs. James E. Lea, beloved Junior leader, Dr. V. E. Boston and Toastmaster Thomas Boston, gave the Junior slogan.

The Juniors proved themselves little men and women in their attitude. They gave Dr. and Mrs. Boston an enthusiastic, rising vote of thanks for the lovely time and the magnificent banquet. Dr. and Mrs. Boston proved themselves ideal host and hostess. This entertainment will long be remembered. Dr. Boston is teaching each Wednesday evening the book, "Some Learning Processes." We are enjoying and profiting by these lessons. Dr. Boston is a wonderful teacher. We are all happy in the work of our church and every one is cooperating in a fine way.

"Praise God from whom all blessings flow."

—Reporter.

—BR—

A STATEMENT

Inasmuch as the Sunday School Board is one of the most valuable agencies and the Executive Secretaryship of the Board is one of the most important positions in our denomination, and

Inasmuch as the present Executive Secretary Dr. I. J. Van Ness, has resigned and his successor must be selected — a man who will have the oversight of selecting, printing and distribution of lesson helps, literature, periodicals and books used by Southern Baptists for years to come and who shall also have direction of the field forces, thereby largely determining the life of our denomination:

Therefore, we, the undersigned, plead for the selection of a man of culture, educational equipment, denominational outlook and Christian perspective, who can best represent the entire denomination, and not any group or school of thought within the denomination. We suggest also that the search for this man shall include a careful survey of the faculties of our colleges and seminaries as well as the ministers of our churches.

—BR—

BLUE MOUNTAIN

The Lord smiled on the church at Blue Mountain when He sent brother Riser here. Brother Riser is a preacher of conviction and a pastor with an exceptional capacity for leading a happy people for the glory of God. He has a personality that wins. He preaches the undiluted Gospel of Christ. One can almost visualize the Holy Spirit guiding the Word of God through the preacher's heart, to his mind and out of his lips to the hearts and minds of the people. He is enthusiastic. It is becoming increasingly difficult to secure a seat at the morning services of the church here unless one comes a few minutes before eleven o'clock.

Brother Riser has in the Blue Mountain field one that calls for a diversity of gifts. The Lord does

not give a man a task, however, without providing him with the ability to fulfill it, and he has amply endowed brother Riser with everything that is required.

Brother Riser serves as pastor of the church, the community, Blue Mountain College, Mississippi Heights Academy, and one of President Roosevelt's CCC camps. He teaches a Sunday school class at the CCC camp, another in the railroad station uptown, drops in at the Sunday school of his church, and then enters the pulpit and grips the hearts of the people with the Word of God.

Yes, the Lord smiled on the church at Blue Mountain when He sent brother Riser here.

Frank E. Skilton.

—BR—

A Scottish minister had been recently appointed prison chaplain in a certain town, and he had a high conception of his official importance. Entering one of the cells on his first tour of inspection, he, with an air of loftiness, said to the prisoner occupying it, "Well, sir, do you know who I am?"

"No; and I dinna much care," was the curt reply.

"Well, I am your chaplain."

"Oh, are you?" returned the prisoner. "I have heard of you."

"You have?" said the cleric, his curiosity getting the better of his dignity, "And what have you heard?"

"I heard," came the rejoinder, "that you preached your kirks empty; but I dinna believe you'll do the same in this one."

—Selected.

WHEN QUIVERING NERVES WON'T LET YOU SLEEP

Doesn't the night seem an eternity? You toss and turn—try to



find a cool spot on the pillow—hear the clock strike downstairs. Today's excitement and tomorrow's worry are beating through your brain. You count sheep frantically—but outraged nerves refuse to relax.

Take Lydia E. Pinkham's Vegetable Compound regularly for a while. It quiets quivering nerves—induces restful sleep—makes life a little easier.

"It Seemed As If Morning Would Never Come"

says Mrs. Emma G. Batchelder of 32 Heard St., Chelsea, Massachusetts. "I was so nervous I could not get to sleep. My husband works hard at engineering and needs his sleep but I kept him awake too. I heard about the Vegetable Compound and tried it. Now I sleep better than I ever have and I feel fine."

Get a bottle from your druggist NOW. Results will please you.

Try Lydia E. Pinkham's
VEGETABLE COMPOUND

BAPTIST MISSIONARY EXTENSION: THE WEST INDIES AND CENTRAL AMERICA
By the Rev. Charles S. Detweiler

Baptists in this region owe their origin either to British or to American Baptist missionary societies. In the islands and on those parts of the mainland where English is spoken, the churches were founded and nurtured by missionaries from Great Britain and from Jamaica. In the islands which formerly belonged to Spain American Baptists have been the founders, and more recently they have entered Haiti, where the Baptists of Jamaica also have a mission. In the islands that are colonies of Holland and of France, and in the Virgin Islands, formerly belonging to Denmark, there are no Baptist churches.

The largest group of Baptists is to be found in the island of Jamaica, where in a population of 900,000 one-fourth are listed in the census as adherents of our churches. The Baptist Union of Jamaica has a membership of only 30,000, which indicates that the churches are faithful to the principle of a regenerate church membership. The next largest group of Baptists, 10,000 in number, is found in the Bahama Islands. The third largest group of English-speaking Baptists is in Trinidad. In addition to this there are churches in other small islands which look to Jamaica for their ministers. Calabar College at Kingston is the one training school for English-speaking pastors in the West Indies, and from it have gone forth many strong leaders, to such small places as Turks Island, the Cayman Islands, and Corn Island.

Sometimes the condition of the churches in these distant islands is very low, because they have not been able to secure a pastor. Then a man of God comes to them from Jamaica and revives the church. After some years this pastor leaves them, and again the church suffers a decline and is scarcely able to maintain its life. This is the story of the church on Corn Island, near the coast of Nicaragua. Five years ago the church had a membership of eighty-seven persons. A young minister came to them from Calabar College. In three years' time the number of members had been doubled; a beautiful new church building, a residence for the pastor, and two primary schools had been built. Once again the church has fallen upon evil times. Ships no longer call at the island to buy the coconuts. A hurricane destroyed the homes. The church cannot now support the schools or the pastor, and is left without a leader. Apparently the prosperity of the church depends upon business conditions.

In the same part of the Caribbean Sea are two islands, Saint Lawrence and Old Providence, which belong to Colombia. The inhabitants are of English descent and speak the English language. Since the Roman Catholic is the state religion, the governors of the islands have made it difficult for the people to maintain a pastor. Priests and nuns have come to con-

duct schools for the children and make them Catholics. Only at the cost of great sacrifice are the Baptists of St. Andrews and Old Providence able to maintain the life of their church. These are the only islands in the West Indies where the Baptists are in conflict with a State church.

In all the islands the churches must struggle against depressing conditions of poverty. The Baptists belong to the poorer classes, and therefore are the greatest sufferers in any financial crisis. The tendency has been for large fruit or sugar companies to acquire more and more of the land, and then the small land owners are converted into day laborers with only seasonal employment. Formerly the farms produced enough food for the inhabitants, but when many small farms become one large sugar plantation, food must be imported, and this adds to the cost of living. The industrialization of the islands has increased little where there is no economic freedom.

One hundred years ago the English Baptist missionaries in Jamaica were leaders in the fight to abolish slavery, and on this account were hated by many of the land owning class. Four of the missionaries were arrested and charged with inciting the slaves to rebellion. At the same time mobs burned as many as thirteen Baptist chapels in different parts of the island. William Knibb, one of the missionaries, returned home, and in a series of addresses stirred the people of England to such a pitch that Parliament finally voted the abolition of slavery. The complete liberation of the slaves took place on August 1, 1835. The generation that experienced this great deliverance was conscious of the presence and power of God as no succeeding generation has been. They were also closely bound to the missionaries who had suffered with them and for them, and therefore responded nobly to their ministry. It was in this spirit of adventurous faith and high spiritual exaltation that they agreed to support the missionaries and the mission schools and requested the Baptist Missionary Society in England to use the funds thus set free to begin a new mission in Africa. The date of this act of independence from the support of the parent society was August 1, 1842, within a few years of achieving their political freedom.

The Baptist Missionary Society of Jamaica has supported missions among Jamaica people living in Cuba and in Central America and in addition has supported a mission in Haiti, led by a Haitian Baptist pastor. It has also contributed funds for the support of a missionary in Africa. To a foreign visitor to Jamaica the most astonishing accomplishment of the Jamaican Baptists is the construction of beautiful stone churches and mission houses. Each building represents years of sacrifice in the slow collection of money and building materials and in voluntary labor on the part of many poor people, and witnesses to their love for the house of God.

The Mission in Haiti which has been supported by Jamaican Baptists was founded by British Baptists about 1845. Since 1895 it has had a large growth under the leadership of Pasteur N. L'Herisson, of Jacmel. He has evangelized the country people who live in the hills on the south coast, has gathered more than 1,500 members, and has built twelve stone chapels. Although Jamaican Baptists have contributed to this mission, they have had nothing to do with the direction of the work. It is purely Haitian, and is jealous of its independence. Although the Baptist churches of Haiti have a total of four thousand members, they are not yet organized into an association, and have not learned to cooperate with one another. In the south is the mission supported by Jamaican Baptists; in the north is the mission of the Northern Baptists of the United States; and on the west coast is an independent church and a mission of the Negro Baptists of the United States.

The Baptists of the United States began work in the Spanish West Indies in 1899, immediately upon the conclusion of the war between Spain and the United States. The Southern Baptists have a mission in Western Cuba and the Northern Baptists in Eastern Cuba. The Baptist Church in Havana occupies a good building, excellently



located near the capitol. Here also is a large day school connected with the church. The Northern Baptists have their largest church in Santiago. Near Santiago is a boarding school in which have been trained their pastors and many young people who are leaders in the churches in the different towns. The Baptists of Eastern Cuba have organized their own missionary society, and have founded many churches without the help of the parent society in New York.

Two years ago, Dr. Robert Routledge, the missionary superintendent of Eastern Cuba, visited a new association of four Baptist churches, previously unknown to him. When he arrived in the middle of the afternoon he found the people already engaged in worship. He was invited to address them at once. When he had finished his sermon he was surprised to be invited to preach another sermon. He complied with the request then ex-

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pected the meeting to come to an end for that day. Instead of bringing the meeting to a close, the leaders asked him to preach a third sermon. He declined, because he was weary from his journey. They replied to him: "Go to the house near by and rest in the hammock. When you have rested, you will find us still here, hungry for another sermon." This unusual enthusiasm may be explained when it is recalled that the founder of these churches was Pedro Salva. He had been converted some years before in a rural church far away from this district. He felt that God called him to preach the gospel, but he resisted the call. One day he became aware of a sore upon his face that did not yield to treatment. After a time he made the difficult journey to Santiago to consult physicians. He was told that it was a cancer, and that he had come too late for a cure; he could expect to live not more than a year. With this sentence of death upon him he returned to his home, resolved to spend his remaining days as a missionary of Christ. He gave up his position as manager of a plantation, moved his home to a new district, and began to preach as a dying man to dying men. God gave him two years of life and more than two hundred converts, who were organized into these four rural churches and who have been baptized into his zealous spirit.

The Baptists of Puerto Rico are of the same numerical strength as the Baptists of Eastern Cuba. Puerto Rico is much smaller and more densely populated than Cuba, and therefore has offered a better opportunity for gathering larger congregations. There are six churches in Puerto Rico that have Sunday schools of more than four hundred in attendance every Sunday. It has been difficult to enlarge the chapels sufficiently to meet the needs of the growing population. The Baptists, together with Presbyterians, Methodists and other evangelical bodies, are a power in the political and social life of the island. They unite to give expression to their common ideals in a Christian paper and in occasional public meetings. The Baptists lead the other denominations in the number of self-supporting churches.

Central America is divided into five republics and one British Colony — Costa Rica, Nicaragua, Salvador, Guatemala, Honduras, and British Honduras. The bulk of the people live on the Pacific side, where the language and civilization is Spanish. The Atlantic coast until 1895 was in large part a British protectorate. It is sparsely settled and the majority of the inhabitants are English-speaking Negroes from the British West Indies. Along this coast one may find English-speaking Christians of the Anglican Church, of the Wesleyans, and of the Baptists. The Anglican churches enjoy the regular visitations of a bishop, the Wesleyan churches are under the supervision of a superintendent, but the Baptist churches are without any such care and their development is

consequently more irregular and uncertain.

The civilization and culture on the Pacific side of Central America is Spanish. The people are very different from those on the Atlantic coast. Northern Baptists began work in the Republic of Salvador in 1911 and in Nicaragua in 1917. In the former republic there are sixteen churches and about one thousand members; in the latter republic there are seven churches and about seven hundred and fifty members. The most remarkable growth has been observed in the church in Managua. The pastor of this church is a Nicaraguan of many gifts, Arturo Parajon. Under his leadership the Sunday school has grown to have a regular attendance of four hundred, and the evening congregation often numbers more than six hundred. The church choir is the best musical organization in the republic. The church has no building of its own, but meets in the assembly room of the Baptist school. The church, the school, and the hospital of our Baptist Mission make Managua one of the strongest evangelical centers in all of Latin America.

The Baptists of Salvador are organized into two associations — Western and Eastern. They are fervent in spirit and successful in evangelizing the people in the country districts. Recently the Northern Baptists have established a high school in Santa Ana, in which they hope to educate the Baptist young people and produce leaders able to evangelize the cities. The strongest church is not in the capitol, but in the city of Santa Ana.

In the early days of the gospel in Central America the believers suffered much persecution from the Church of Rome. In more recent years this church has lost power and prestige. The political leaders of Latin America have turned against the church. The growing tendency is for the State to impose its authority upon the church, and to issue regulations governing public worship. Although these regulations and restrictions are occasioned by a desire to break the political power of the Roman Church, they operate also against evangelical bodies, and make difficult or impossible the introduction of foreign missionaries. Baptists are needed as exponents of vital religion, and as witnesses to the freedom with which Christ makes us free. Let us pray that secularism may not grow in Central America.

BR SOME NEEDS

We need in Mississippi, especially in the northern part of the state, a Bible school. Not so much a school of theology but a place where the Book is the text book. A school where preachers and church workers, regardless of past training, may study the word of life, the only requirement for entrance being a proof of a divine call of God for service. The preparation and delivery of sermons could be taught along with some English grammar, but at the center the word as it is. The Holy Spirit should be sought to illuminate the pages of the

book and to empower the students and teachers. Such an institution, founded on the "Faith once for all delivered to the fathers," would meet the approval of God and be instrumental in glorifying that name that's above every name.

We need a closer and more God-like fellowship and association between our preachers. Telling not the bad points to our brothers about other brethren but the good. Helping hands ought to be ones not for our own glory but for the glory of the Father.

In north Mississippi we need a pastors' conference with an institute once in a while like the one at Newton a few weeks ago. We need this not to just talk over what we have done or haven't done but to study the word that we might know God's will, and through the strength of fellowship and prayer be better able to do that will.

We need love in our sermons but we need also to remember to reprove and rebuke. We need to point out to our people their sins and then let them, "Behold the Lamb of God that taketh away the sin of the world."

We need not more and better organization, but more of the old-time gospel. The gospel is still "The power of God unto salvation," when it is preached in the old-time way with the old-time power.

We need our debts paid, the joy of our salvation restored, our people informed, and our lives Christ-like, but first of all we need Jesus.

At Olive Branch we need the prayers of all, we need more praying people in our midst, we need the Holy Spirit of God to get hold of many of us and make us anew, we need to cooperate with one another and with God in His way. Yes, we need to study God's word and to seek daily to "deny ourselves, take up the cross and follow Jesus."

We need, as we always have and always will ever, for we are made dependent—yes dependent on God.

Yours in His grace,
Henry Rushing.

BR REV. S. W. SPROLES

On an early hour Saturday morning, Feb. 9th brother S. W. Sproles was taken from our midst. His death came suddenly and was a shock to the whole community. He and Mrs. Sproles had recently moved to Bogue Chitto to be near their son John. In the short time that he lived in Bogue Chitto he made many friends and was greatly loved by all, young and old. He made a great impression on the people as a true Christian character.

He preached the Gospel of grace for over forty years and held several pastorates in Mississippi and Louisiana. He was a loyal soldier of the Cross and a true witness of the Lord Christ, both with his messages and his life.

Our heart-felt sympathy goes to Mrs. Sproles, his beloved companion and to his fine children.

His pastor,
Joe Canzoneri.

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Some years ago this editor had with him his friend, Dr. T. T. Martin, the evangelist, and heard from him the following, or about this, as nearly as he can now remember. The evangelist was in a strange city; and sought the services of a barber. He entered a shop, sat down and found himself in the hands of a mulatto barber, not a Baptist, religious, competent and very talkative. The barber talked, on and on, got to religion, and the ordinance of baptism. At last Dr. Martin said, "Suppose tonight you saw all the stars so arrange themselves as to spell out the sentence, 'Tomorrow Christ will come. Let all be baptized according to the New Testament.'" "Suppose, barber, you would see that, what would you do?" The barber did not expect this, and stopped his work dead still and poised his razor. After a few minutes of silence he said, "Well, boss, I s'pec' I would take to the water." —Baptist Courier.

BR

Sambo was hired on a railway gang. At the close of the first shift he was all tired out and sought the boss.

"Mister, yo' sho' yo' all got me down right on the payroll?"

"Sure," said the boss. "Here's your name—Sambo Simpson, that correct?"

"Yes, suh," replied Sambo. "Ah just thought you might have me down as Samson." —E. H.

BR

W. L. Head, evangelist, formerly with the Home Board, will be glad to hold a meeting in Mississippi March 25-April 6.



B. S. U. Department

M. S. C. W.

Miss Grace Bush, president of Baptist Student Union on the M. S. C. W. campus during the 1931-32 and 1932-33 sessions, spoke at the Workshop prayer meeting Sunday afternoon.

Miss Bush graduated from M. S. C. W. in 1933, and is now teaching at Holland, Miss.

The Young Woman's Auxiliary, which meets at the Baptist Workshop on the M. S. C. W. campus each Wednesday afternoon at two o'clock, elected officers at its recent meeting.

The following were chosen:

Misses Addie Pearl Posey, Amory, president; Lestle Marguerite Smith, Jackson, vice-president; Elene Hilda Gill, Lumberton, secretary; Jamie Walterrene Price, Greenville, and Mattye Grace Stephens, Mathiston, program chairmen; Martha Lucile Glass, Gulfport, librarian; Bess Thomas, Shuqualak, study course chairman; Alice Manette Saxon, Meadville, social chairman; Lena Pearl Boutwell, Newton, poster chairman; Mary Lois Bus, Pinola, music chairman; Annie Louise Ligon, Slate Springs, personal service chairman; Katherine Lenz, Greenville, leader of the Helen Yates' Circle; and Margaret Tyler, Winona, leader of the Ruth Walden Circle.

Miss Ellenor Shannon, assistant professor of English, and Miss Julia Scott, assistant professor of home economics, were selected as faculty sponsors of the organization.

Miss Virginia Witte, Leland, former Baptist Student Secretary at M. S. C. W., was guest of the Baptist Workshop Saturday and made a talk at the prayer meeting hour.

Miss Witte came to Columbus from State College, Starkville, where she has just completed the teaching of a Baptist Training School.

"FOR WE WHICH HAVE BELIEVED DO ENTER INTO REST"

The doctrine of assurance, grows out of the doctrine of salvation wholly of grace, through faith in Christ, and that alone. Salvation is by the unmerited favor of God, bestowed upon man without any meritorious obedience of any kind. The saved sinner can claim no honor of, or for his salvation. Those who believe in the doctrine of assurance hold that Christ "gave Himself a ransom for all" (I Tim. 2:6). "Who His own self bear our sins in His own body on the tree," (I Peter 2:24). That He, "also hath once suffered for sins, the just for the unjust, that He might bring us to God," (I Peter 3:18). That His death was substitutional. That His sufferings were vicarious. That His blood was propitiatory. "That God was in Christ, reconciling the

world unto Himself, not imputing their trespasses unto them"; (II Cor. 5:19). That Christ said everything, did everything, suffered everything and bore everything that was necessary for the salvation of the whole world. That, "we were reconciled to God by the death of His Son," (Rom. 5:10). "That He might be just and the justifier of him which believeth in Jesus," (Rom. 3:26). That He is imputing our trespasses unto Him. That He is imputing His righteousness unto us. That every believer in Him is justified from all sin; past, present and future. That we are the children of God by faith in Christ Jesus. (Gal. 3:26). That we are "partakers of the divine nature," (II Peter 1:4). That we are "heirs of God, and joint-heirs with Christ," (Rom. 8:17). That, we have an inheritance, reserved in heaven for us. That, we are kept by the power of God, (I Peter 1:4-5). That we have His promise that we shall never perish. That we shall not come into condemnation. Therefore, we are assured of our salvation. We do not have to wait until after we are dead and resurrected to find out whether we are saved or not, we know it now.

That is the only ground on which any person can have permanent, abiding, assurance. Therefore, again, we are at rest. And why are we at rest? Quoting from Hebrews, "For he that is entered into his rest, he also hath ceased from his own works, as God did from His," (Heb. 4:10).

Now, study the first four chapters of Hebrews, and you will find that only those who have entered into rest by faith in Christ are saved.

You may say: "That is pretty strong doctrine." Sure it is, but that is the way the writer of Hebrews puts it.

Who are partakers of Christ? Only those who hold the beginning of their confidence steadfast unto the end. (Heb. 3:14). Who are those who hold the beginning of their confidence steadfast unto the end? Only those who have assurance of their salvation, those who never doubt the ultimate outcome of it.

Now, if you think that is too strong, you will have to blame the writer of Hebrews, not me. And he puts it stronger than that. He says: "But Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6). Therefore, those who lose confidence in Him, doubt His ability and willingness to save, and keep saved, do not have assurance; and the writer here tells us — or at least very strongly intimates — that those who do not have assurance are not in the building of which Jesus Christ is the chief corner, and the firm foundation stone.

I do not write this to antagonize those who are not at rest; but to help them to enter into rest. To trouble about their salvation; those whose minds are filled with doubts and misgivings, let me beg you: start all over again: cease

from your own works, as God did from His, counting them all loss, and launch out on the Lord Jesus Christ, all over again, and trust Him to save you now, and keep you saved and I will guarantee that He will save you now, and you will know it, and will never again doubt it. I know it both by the word of God, the witness of the Spirit, and by experience of grace.

Then, and not until then, you may begin to work. In fact, that is what God saves us for: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10).

"Be sure you are right, then go ahead."

"For we which have believed do enter into rest." (Heb. 4:3).

J. E. Heath.

Winona, Miss.

BR

CHIPS

—o—

"Of course, she knows you love her:

When you work hard like you do,
In hot and cold and rainy weather,
Just to make a nest for two.
But she longs to hear you say it—
So just wait a minute more,
And tell her that you love her,
As you leave her at the door.

You used to call her "sweetheart,"
Before she was your wife;
You used to whisper fondly
That you loved her more than life;
And she never had to coax you
Just to wait a minute more,
As you put your arm around her
When you left her at the door.

Could you know the anxious waiting
When your coming is a little late,
Or the wild heart-throbs of gladness

When she hears you at the gate,
And your step upon the threshold,
You would wait a minute more
And tell her how you love her
As she greets you at the door.

Could you know how it would
brighten
All the long and dreary day,
When you are plodding onward
And she alone must stay,
With just her thoughts for company;

You would surely, as of yore,
Just tell her that you love her
As you leave her at the door.

Just remember how she loves you,
How she is always waiting there
In the cozy home to greet you;
Where sweet roses bloom so fair—
Do not wait to make her happy,
'Till you see her there no more';
But tell her that you love her
When you leave her at the door."

"It is my joy in life to find,
At every turning of the road,

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The strong arms of a comrade kind,
To help me onward with my load;
And since I have no gold to give
And love alone must make amends;
My earnest wish is, while I live,
God make me worthy of my friends."

—C. M. Sherrouse

BR

S. S. ATTENDANCE FEB. 24, 1935

Jackson, First Church	826
Jackson, Calvary Church	918
Jackson, Grif. Mem. Church	686
Jackson, Davis Mem. Church	436
Jackson, Parkway Church	256
Jackson, Northside Church	71
Columbus, First Church	698
Hattiesburg, First Church	515
Brookhaven, First Church	576
Columbia, First Church	395
West Point, First Church	265
Laurel, First Church	519
Laurel, West Laurel Church	408
Laurel, 2nd Ave. Church	273
Laurel, Wausau Church	60
Mt. Ora Baptist Church	
Jones Co.)	76
Pine Grove Baptist Church	
(Jones Co.)	73
Clarksdale Baptist Church	401
Quitman, First Church	190
Springfield Baptist Church	117
Ocean Springs Baptist Church	119

"Why did you leave your last position?" inquired the prospective employer.

"I just couldn't stand the way the master and the missus used to quarrel. It went on all the time. When it wasn't me and him, it was me and her."

Facts For A Dollar

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Who was Pushmataha, or what is Rhus toxicodendron?

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